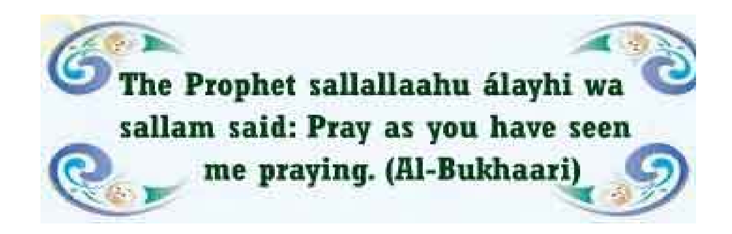


Juzz Rafa al-Yadain fi as-Salah

(Section on Raising the Hands in the Prayer)

Author: Ameerul Mu'mineen in Hadith, Imam Muhammad bin Isma'eel al-Bukhari (rahimahullah)

Tahqeeq and Takhreej done by----Shaikh Zubair Ali Zai

Translated by-------Raza Hassan

Preface (Muqaddimah)

All Praise is due to Allah. We praise Him, and seek His help and forgiveness. We seek refuge in Allah, Most high, from the evils of our own selves and from our wicked deeds. Whomever Allah guides cannot be misguided, and whomever He leads astray cannot be guided. I testify that there is no true God worthy of being worshipped expect Allah, alone, without partner or associate. I further testify that Muhammad is His slave and Messenger (sallallahu alaihi Wasallam). May Allah's peace and blessings be upon him.

To proceed:

Verily, the best of speech is the Book of Allah, and the best of guidance is that of Muhammad (sallallahu alaihi Wasillam) and the evil of all matters is the innovation. Every innovation is a bid'ah, and every bid'ah is a misguidance, and every misguidance is in the Fire.

In the religion of Islam after declaring the shahadah, the second most important pillar is the Salaah (prayer). Whenever the messenger of Allah (peace be upon him) used to pray, He used to raise both his hands up to his ears or shoulders during the first takbeer, before ruku' and after ruku, as is proven from the Mutawaatir ahadith. In common language, it is called "Rafa Yadain".

The following Sahabas have reported doing rafa yadain:

1) Abdullah bin Umar----- (Sahih Bukhari, Sahih Muslim, and Juz Rafa yadain)

2) Maalik bin Huwayrath----- (Sahih Bukhari, Muslim and Juz)

3) Waa'il bin Hujr----- (Muslim and Juz)

4) Abu Humaid as-Saaidi----- (Sahih Ibn Hibban etc and Juz)

5) Abu Qatadah----- (Juz)

6) Sahl bin Sa'd----- (Juz)

7) Abu Aseed as-Saa'idi----- (Juz)

8) Muhammad bin Muslimah----- (Juz)

9) Abu Bakr Siddique----- (Sunan al-Kubra lil Baihaqi 73/2)

10) Umar bin Khatab----- (Al-Khalafiaat lil BaihaqI)

11) Ali bin Abi Talib----- (Juz)

12) Abu Hurairah----- (Sahih ibn Khuzaymah 694, 698)

13) Abu Moosa al-Asha'ri----- (Ad-Daraqutni 292/1)

14) Abdullah bin Zubair----- (Sunan al-Kubra by Baihqi 73/2)

15) Jabir bin Abdullah al-Ansari----- (Sunan ibn Maja: 868 and Musnad al-siraaj: 92)

16) Anas bin Malik----- (Musnad Abu Ya'la: 3793, and Juz)

Imam Astakhri, Hafidh Suyooti, Ashraf Ali Thanwi Deobandi and others have affirmed to it, that every hadith that is reported from atleast ten narrators (Sahabas) is Mutawatir (See: Tadreeb al-Raawi 177/2, Kataf al-azhaar al-mutnathirah pg 21, Bawader al-nawader pg 136).
The books written on Mutawatir ahadith, mention especially the rafa yadain of before and after ruku' to be mutawatir in them. (See: Nazm al-Mutnathir min al-Hadith al-Mutawatir 96, 97 etc)
The scholars who have declared the above mentioned rafa yadain to be Mutawatir, the name of some among those people of knowledge are as follows:
Al-Katani, Ibn al-Jawzi, Ibn Hajr, Zikriya al-Ansari, Al-Zubaydi and others. (See: Noorul Ainain pg 89, 90)
On the issue of rafa yadain in salaah, many scholars have written books and articles, for example:

1) Muhammad bin Nasr al-Marwazi's book, "Kitaab Rafa yadain".
2) Abu Bakr al-Bazzar
3) Abu Nai'm al-Asbahani, "Kitaab Rafa yadain fi salaah"

4) Taqi ud-Deen as-Subki, He wrote a risala on rafa yadain.
5) Ibn al-Qayyim.

Among them the most prominent is this book of Imam Bukhari, “Juz Rafa Yadain”.
It is my (i.e: Shaikh Zubair) fortunity that I found the best nuskha of Juz Rafa Yadain in the library of my teacher Shaikh Badee’ ud-Deen Shah Rashdi Sindhi (rahimahullah), which is a photostate of the Nuskha Zahriya. I did its Tahqeeq, Takhreej, and Translation by holding this Nuskha to be real.

The Narrators of this Nuskha (Version)

A specialty of this Nuskha is that, from the copyist to Imam Bukhari, the whole chain is written in the beginning. From the ending words of the book, we come to know that, the one who says these words “Akhbarna Shaikh Al-Imam Al-Allama Al-Hafidh Al-Muttaqan baqiyah al-Salaf Zain ud-Deen Abul-Fadhal Abdurraheem bin al-Husain ibn Al-Iraqi….” is none other than Hafidh ibn Hajr al-Asqalani.
Now here we present a brief and succinct introduction to the narrators of this Nuskha:

1) Hafidh Ibn Hajr al-Asqalani “Al-Shafi’I, Al-Imam, Al-Allama, Al-Hafidh, Incomparabale of his time, Pride of the Period, Baqiyatul Huffaz, Ilm al-Aimmatul A’laam, The Best among the Muhaqqiqeen, The seal of

Huffaz….” (Lakht al-alhaz by Ibn Fahd al-Hashmi al-Makki, Pg 326)
He was born in 773 H and died in 852 H. He is the author of the great books like: Tahdheeb at-Tahdheeb, Taqreeb at-Tahdeeb, Lisaan al-Mizaan, Fath ul-Bari, Tabaqatul Mudalliseen, and Taghleeq al-Ta'leeq etc, and is on the top list of the Siqqah and Muttaqan Scholars.

Here, let me tell you just as a note that, the title of Hanbali, Maliki, Shafii'I, and Hanafi etc with some of the names of the scholars does not mean at all that, those scholars are counted among the Muqallideen. It is narrated from many such scholars who are called Shafi'is that:

"We are not the Muqallideen of (Imam) Shafi'I, rather (just) our (most of the) opinions match with their opinions."
[Refs: Taqriraat al-Rafa'I Vol: 1 Pg: 11, Al-Taheer wal Taqreer: Vol:3 Pg: 453, and Al-Nafi' al-Kabeer Pg:7]

This is also known to common people that Taqleed is without evidence. It is written in one of the reliable books of Deobandis "Al-Qamoos al-Waheed" that:

"Al-Taqleed (def): Following or copying someone blindly without thinking or without evidence" (Pg 1346)

"Qallidu Fulanan: To do Taqleed, Following without evidence, following someone blindly, To Copy someone,

like “Qallid al-Qard al-Insaan” like: A Monkey did Taqleed of a Human. (Same book Pg 346)

Ashraf Ali Thanwi said:

“Taqleed is to accept the saying of an ummati without any eivdence. [Ref: Malfozaat Hakeem al-Ummat, Vol 3, Pg 59]

So, we came to know that this is the Taqleed which is condemned by Hafidh ibn Hajr, so there remains no question that He was the Muqallid of Imam Shafi’I. He has opposed Imam Shafi’I in many issues, for example: Imam Shafi’I used to consider “Ibraheem bin Muhammad bin Abi Yahya al-Aslama” to be Siqqah (Truthful and Trustworthy), while Hafidh Ibn Hajr, in his book, “Taqreeb at-Tahdheeb” wrote him as a “Matrook” (Rejected).

Books of the Tabaqaat, meaning someone’s name being in the Tabaqaat ash-Shafiyah, are not an evidence of him being a Muqallid. Infact, even Imam Shafi’I has been added in the Tabaqaat al-Maalikiya and Tabaqaat al-Hanbaliyah, and Imam Ahmed has been added in Tabaqaat ash-Shafiya, and Dawud az-Zaahiri too in Tabaqaat ash-Shafiya [see: Tanqeed as-Sadeed by Shaikh Badee’ ud-deen shah rashdi sidhi], When infact, they all were Mujtahideen; no one among them was a Muqallid. It should be kept in mind that there is no reliable book called “Tabaqaat al-Muqallideen” present on earth, rather on the contrary, there are books like “Al-Aizaah fi radd alal Muqallideen” by Imam Qurtubi [See: Seer al-

A'laam al-Nabula] (A book on the refutation of Muqallideen).

2) The second narrator is Hafidh Abu al-Fadhal Al-Iraaqi, born in 725 H, and died in 806 H. He is the author of some very beneficial books like: "Al-Alfiya fi Mustalah al-Hadith", "Al-Tanqeed wal Aizaah Sharh Muqaddimah ibn as-Salah" and "Al-Mughni 'an Hamal al-Asfaar fil Asfaar" etc.

Hafidh ibn Fahd said about him:

"Al-Imam, The unique Allamah, Al-Hujja, Al-Habar al-Naqid, The Umdah creation, Hafidh al-Islam, Unique of his time, The only one in his era, Outclassed in memorization, and The Master of his time." [Ref: Lahz al-Alhaz, Pg 220]

3) Hafidh Noor ud-Deen al-Haithami, born in 735 H, and died in 807 H.
He is the author of some beneficial books like: Majma' az-Zawaid, Mawarid ul-Zamaan, and Kashf al-Astaar etc.

Hafidh Ibn Hajr said about him:

"He is good, silent, famous, having sound state of nature (saleem fitrah), very strict in forbidding what is wrong, (and) never leaves the Qiyaam al-Layl." [Tabqaat al-Huffaz lil Dhahabi].

4) Sayyidah Hafidhah Umm Muhammad Sat Al-Arab bint Muhammad died in 767 H.
Hafidh Ibn Hajr said about her:

حفيدة الفخر ابن البخارى، احضرت عليہ فكان عند من حديثہ من الكتب الطوال والاجزاء شئ كثير وحدثت وطال عمرها، اخذ عنها شيخنا العراقى---(الدررالكامنہ (2/127

"محدثۃ ذات صلاح وعبادة" (اعلام النساء 2/159)

5) Imam Fakhr ud-Deen Ibn Al-Bukhari, born in 595 H, and died in 690 H. Hafidh Dhahabi said:

" كان فقيهاً عالماً اديباً فاضلاً، كامل العقل، متين الورع، مركماً للمحدثين"

معجم الشيوخ 132 ت 512)

6) Al-Shaikh Umar bin Muhammad bin Tabarzad, Born in 516 H, died in 607 H. Some people have criticized him due to him being lazy in the matters of deen, but Hafidh Ibn Nuqtah said:

هو مكثر، صحيح السماع، ثقہ فالحديث
[Ref: Al-Tanqeed Lima'rifat Rawat al-Sunan wal masanid, Pg 397]

7) Al-Shaikh Ahmad bin Al-Hasan bin al-Bana, Born in 445 H, and died in 527 H. Hafiz Ibn al-Jawzi said about him: "Wakana Siqqah" (He is Reliable).

[Ref: Al-Muntazam fi Tarikh al-Malook walkman (278/17)]

8) Al-Shaikh Muhammad bin Ahmad bin Hasnoon al-Narsi, Born in 367 H, and died in 456 H. About him Hafidh Khtaeeb al-Baghdadi said:

كتبنا عنہ وكان صدوكاً ثقہ، من اهل القران، حسن اللعتقاد
[Ref: Taarikh Baghdad 356/1]

9) Al-Shaikh Muhammad bin Ahmed bin Moosa al-Malahmi, Born in 312 H, and died in 395 H. About Hafidh Dhahabi wrote:

كان ثقہ، يحفظ ويفهم
[Ref: Al-Abar fi Khabar min Ghabar 187/2]

10) Mahmood bin Ishaaq al-Khaza'I, died in 332 H. He had three students.
I) Al-Malahmi.
Ii) Ahmed bin Muhammad Al-Husain Al-Raazi.
Iii) Ahmed bin Ali bin Umro al-Sulaimani.

Hafidh Ibn Hajr has graded one of the ahadith narrated from him to be Hasan.
[Ref: Al-Mawafiqah al-Khabar Al-Khabarfi Takhreej ahadith al-Mukhtasir 417/1]

The authentication of a narration as Sahih or Hasan is the authentication of all its narrators in the chain, see Nasb ur-Raya by Zaylai (9264/3, 149/1) etc.

Therefore, According to Hafidh Ibn Hajr, Mahmood bin Ishaaq is Siqqah, Suduq, and Hasanul Hadiith, and it should be kept in mind that no one said that Mahmood is Majhul. The saying of some Liars from 14th and 15th century declaring Mahmood to be a Majhul is rejected. Walhamdulillah.

11) Shaikh ul-Islam, Al-Imam Al-Faqeeh, Al-Mujtahid, Al-Muhaddith, Abu Abdullah Al-Bukhari, born in 194 H, and died in 256 H. He is the author of some great and beneficial books like: Sahih Bukhari, Al-Taarikh al-Kabeer, Kitaab ad-Du'fa, etc. The decision of all the scholars about him is that:

امير المؤمنين فى الحديث وراس المحدثين فى القديم والحديث واستاذ الحفاظ الذى اجمعت الائمۃ شرقاً وغرقاً على توثيقہ وامانتہ وضبطہ وصيانتہ

The student of his Student, Hafidh Ibn Hibban, has given the testimony that:

كان من خيار الناس ممن جمع وصنف ورحل وحفظ وذاكر وحث عليه، وكثرت عنايته بالأخبار وحفظه للآثار مع علمه بالتاريخ ومعرفة أيام الناس، ولزوم الورع الخفى والعبادة الدائمة إلى أن مات رحمه الله

Imam Abu Esa al-Tirmidhi said:

ولم أر أحدا بالعراق ولا بخراسان في معنى العلل والتاريخ ومعرفة الأسانيد أعلم من محمد بن إسماعيل

Meaning like Imam Bukhari, for more details see the book “Al-Asaneed al-Sahihah fi Akhbar al-Imam Abi Hanifah, Pg 270.

From this Tahqeeq, we came to know that, the Chain of “Juz Rafa Yadain” up to Imam Bukhari is absolutely Sahih and Proven.

Explanation of the Tahqeeq

1) The author has declared the Nuskha Zaahiriya to be the real one, because this is the most authentic and proven Nuskha. Ibn al-Salaah has put the following condition to copy from a Nuskha:

وهو ان يكون ناقل النسخة من اللصل غير سقيم للنقل، بل صحيح النقل قليل السقط

“And that the copyist of the real Nuskha, should not be the one who copies wrongly, rather he should be the one who copies correctly, and makes the least mistakes. [Ref: Uloom ul-Hadith/ Muqaddimah Ibn al-Salah Pg 303]

2) Some phrases have been corrected by looking at another Nuskha.

3) All the Ahadith have been classified, based on their Strong-ness and Weakness.

4) A Brief, and concise Takhreej of the ahadith have also been done.



اخبرنا الشيخ الامام العلامہ الحافظ المتقن بقیۃ السلف زین الدین ابوالفضل عبدرحیم بن الحسین ابن العراقی والشیخ الامام الحافظ نورالدین علی بن ابی بکر الهیثمی بقراء تی علیهما قال: اخبرتنا الشیخۃ الصالحۃ ام محمد ست العرب بنت محمد بن علی ابن احمد بن الواحد ابن البخاری، قالت: جدی الشیخ فخرالدین ابن البخاری قراءۃ علیها و انا حاضرۃ، واجازۃ لما یرویہ قال: انا ابو حفص عمر بن محمد ابن معمر ابن طبرزد سماعاً علیہ: انا ابو غالب احمد بن الحسن بن البناء: انا ابوالحسین محمد بن احمد بن حسنون النرسی: انا ابو نصرمحمد بن احمد بن موسیٰ الملاحمی: انا ابو اسحاق محمود بن اسحاق بن محمود الخزاعی قال: اخبرنا الامام ابو عبد الله محمد بن اسماعیل بن یبراهیم البخاری قال: الرد علی من انکر رفع الایدی فی الصلاۃ عند الرکوع و اذا رفع رَأْسَهُ مِنَ الرُّكُوعِ وأَبْهَمَ على العجم فِي ذلك تَكَلُّفًا لمّا لا يعنيه فيما ثبت عن رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ فِعْلِهِ وقولِهِ وَمِنْ فعل أصحابه ورواياتهم كذلك ، ثُمَّ فعل التابعين واقتداء السلف بهم فِي صحة الأخبار بعض الثقة عن الثقة من الخَلَف العدول رحمهم الله تعالى وَأَنْجَزَ لهم ما وعدهم على ضغينة صدرِهِ وحرجة قلبه نفارًا عن سنن رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مستحقًا لمّا يحمله استكبارًا وعداوةً لأهلها

لشَوْبِ البدعة لحمه وعظامه ومخه ، وأنسه باحتفال العجم حوله أغترارًا. وقال النّبيّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " لا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي قَائِمَةً على الْحَقِّ لا يَضرُّهَم مَنْ خَذَلَهم ولا خِلافُ مَنْ خَالَفَهم ".

ماضٍ ذلك أبدًا فِي جميع سنن رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لإحياء ما أُميتت وإن كان فيها بعضُ التقصير بعد الْحَثِّ والإرادة على صِدْقِ النِّيةِ وأن تُقام للأسْوَةِ فِي رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بما أُتيح على الخلق من أفعال رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ في غير عزيمةٍ حَتَّى يعزم على فِعْلِ مَنْ نَهى أو عَمَلَ بأمرِ رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لمّا أمر الله خلقَه وَفَرَضَ عليهم طاعته وَأَوْجَبَ عليها أتباعه ، وجعل اتباعهم إياه وطاعتهم له طاعة نفسه عزّ وجل عِظَمَ الْمَنِّ والطول فقال : وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا سورة الحشر آية 7 .

وقال : مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ سورة النساء آية 80 .

وقال : فَلا وَرَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا سورة النساء آية 65 .

وقال : فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ سورة النور آية 63 .

وقال : لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا سورة الأحزاب آية 21 .

فرحم الله عَبْدًا استعانه باتِّباع رَسُولِ الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، واقتصاص أثره ويستعيذه تبارك وتعالى من شَرِّ نَفْسِهِ ويستلهمه رشده لقوله عز وجل : فَمَنِ اتَّبَعَ هُدَايَ فَلا يَضِلُّ وَلا يَشْقَى سورة طه آية 123 .

In The Name of Allah, the Most Gracious, the Most Merciful

The Shaikh, The Imam, The Hafidh, The Master, Baqiyat al-Salaf Zain ud-Deen Abu al-Fadhal Abdur-Raheem bin al-Husain Ibn Al-Iraqi, and The Shaikh, The Imam, The Hafidh, Noor ud-Deen Ali bin Abu Bakr Al-Haithami informed us with my recitation **(1),** they both said: The Shaikha, The Saalihah Umm Muhammad Al-Arab the daughter of Muhammad bin Ali bin Ahmed bin Abdul-Wahid ibn al-Bukhari informed us, She said: Our Gradfather Al-Shaikh Fakhr ud-Deen ibn Al-Bukhari informed us, I was present when it (the book) was recited to him, and he gave permission to narrate from his narrations (of this book), he said: Abu Hafs Umar bin Muhammad ibn Ma'mar al-Tabarzad informed us, He said by hearing (and reciting) (that): Abu Ghalib Ahmad bin Al-Hasan bin Al-Bana informed us, (he said) Abul-Husain Muhammad bin Ahmed bin Hasnoon al-Narsi informed us, (he said) Abu Nasr Muhammad bin Ahmed bin Moosa Al-Malahmi informed us, (he said) Abu Ishaaq Mahmood bin Ishaaq bin Mahmood al-Khazaa'I informed us, (he said), The Imam Abu Abdullah Muhammad bin Isma'eel bin

Ibraheem al-Bukhari informed us, he said: This book is a refutation on him (a Majhul **(2)**) who refused to do rafa yadain with ruku' and when raising the head after ruku' in the prayer. He, unnecessarily has kept it ambiguous on the non-Arabs, which is proven from the sayings and actions of the Apostle of Allah (peace be upon him), and from the actions and narrations of his companions, and similarly from the actions of Tabi'een.
(Our) Salaf has followed the authentic ahadith on this (issue), which have reached (with the sanads), through Some from Some (and) Siqqah from Siqqah to our Trustworthy Khalafs (Plural: Akhlaaf). May Allah have mercy on them (ie: the salaf and the Khalaf) and fulfil His promises with them.
This Munker (rejector: of rafa yadain) has shown the turbidity of his chest and the narrowness of his Heart. He has shown his hatred and pejuration towards the Sunnah of the Messenger of Allah (peace be upon him), and has shown his arrogance and enmity towards the Ahl us-Sunnah. The Bid'at (innovation) has been mixed in the meat, bones, and the brain of that Bid'ati (The rejector of rafa yadain), and the reason of his rejection is that, he after seeing the crowd of non-arabs **(2)** around him, has attributed himself with them, in deception. And Prophet (peace be upon him) said: "A group among my Ummah will continue to prevail over the truth (through evidences), and those who'd leave them will never be able to harm them, and neither will the opposition of their opposers will harm them." It will always remain continuous in the Sunnahs of the Messenger of Allah (peace be upon him), so that his dead Sunnahs could be made alive. Unless if a

mistake happens after the true intention (and without intending any opposition to the sunnah, then it is forgiveable), and that, example should be established in (the following of) the messenger of Allah (peace be upon him), because it is (also) legitimate on the creatures (Bani Adam and the Jinns) to follow the non-obligatory actions of the Messenger of Allah (peace be upon him), so that (this encouragement could be established that) whatever the Messenger of Allah (peace be upon him) stops us from, it should be avoided, and whatever he commands us, it should be followed (completely), because Allah has commanded his creatures (to have faith in his Messenger), and has made it obligatory on them to follow him, and has made only his obedience to be necessary. The People's obedience to him is actually the obedience of Allah. He is the very gratuitous, and bounteous munificent.

Allah (swt) said: "And whatever the Messenger gives you, accept it, and from whatever he forbids you, keep back." (Al-Hasher: 7)

And said: "Whoever obeys the Messenger, he indeed obeys Allah." (Al-Nisa: 80)

And said: "But no! by your Lord! they do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission." (Al-Nisa: 65)

And said: "Let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement. (Al-Noor: 63)

And said: "Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much." (Al-Ahzaab: 21)

Thus, May Allah have mercy on that person who, by following the Sunnah of the Messenger of Allah (peace be upon him) and by walking on his way, has asked for help from Allah.
May Allah protect him from the evil of his spirit, and put his guidance in his heart. The evidence of this is the following saying of (Allah) the Mighty that:

"Then whoever follows my guidance, he shall not go astray nor be unhappy" (Taha: 123)

Hadith # 1

1) أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ , حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ , عَنْ مُوسَى بْنِ عُقْبَةَ , عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْهَاشِمِيِّ , عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ الأَعْرَجِ , عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ , عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " كَانَ يَرْفَعُ يَدَيْهِ إِذَا كَبَّرَ لِلصَّلاةِ حَذْوَ مَنْكِبَيْهِ , وَإِذَا أَرَادَ أَنْ يَرْكَعَ , وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ , وَإِذَا قَامَ مِنَ الرَّكْعَتَيْنِ فَعَلَ مِثْلَ ذَلِكَ "

1) Isma'eel Bin Abi Awais informed us, Abdurrehman bin Abi Zanaad narrated to us, from Moosa bin Uqbah, from Abdullah Bin Fadal al-Haashmi, from Abdurrehmaan bin Hurmuz Al-A'raj, from Ubaidullah bin abi Raafi', from 'Ali bin Abi Taalib (May Allah pe pleased with him): Whenever Rasulullah (sallallahu 'alaihi wasallam) said the Takbeer for prayer (Salaah), he used to raise his hands, and when He was about to bow, and when standing up after rukoo', and when standing up after two units (Rakahs), He did the same (Rafa' Yadain).

This narration is Hasan (Good) from its Isnaad (Chain). It is also present in Musnad Ahmed (93/1) and others. Tirmidhi (3423) graded it "Hasan Sahih", Ibn Khuzaymah (584) and Ibn Hibban (Umdatul Qari 277/5) added it in their Sahihain. Imam Ahmed and others have also graded it Sahih (Authentic).
Its narrator "Abdurrehman Bin Abi Zanaad" is Saduq (Truthful) and Hasan ul Hadith (Good in Hadith).

Haafidh Dhahabi said: His Narrations from before (the deterioration of his memory) are Hasan [ref: Seer a'laam al-Nabula, Vol 8, Pg 168, 70]
Ibn al-Madini has graded this Narration to be "Qawi" (Strong). This narration is from before the deterioration of the memory of "Abdurrehmaan bin Abi Zanad" [see: Noorul 'Ainain Pg 83, 84]

Note #1: In both the Versions (Nuskha), "Akhbarna Isma'eel bin Abi Awais" is present, while in some of the Versions (Nuskhas) it is Mistakenly hidden the word "Yoonus" instead of "Awais" which is not correct

Note #2: From this Hasan hadith we came to know that in the different Asaaneed (Chains) of the same hadith, the Phrase "Qaama min as-Sajdatain" (Standing up after two Sujud/prostrations) is present, this phrase actually means "Qaama min ar-Raka'tain" (Standing up after two Rakas: Units). This is the Tahqeeq (research) of Imam Tirmidhi and other Muhadditheen. In the Arabic Lughat (Dictionary) "Sajdatain" (two Sujud) is also taken to mean "Raka'tain" (two Units of prayer).

Note #3: According to the Muhadditheen the opposition of Rafa' Yadain is not proven from Ali (May Allah pe pleased with him). The narration present in Al-illal of Daraqutni is Munqata' (Disconnected).
Presenting the narrations of Muhammad bin Hasan al-Shaibani in this matter is not right, because Muhammad bin Hasan according to the Muhadditheen is Strongly Crtiticized. Imam Yahya bin Ma'een has declared him to be "Kazzab" (Liar) [See: Lisaan al-Mizaan (122/5), Kitaab ad-Du'fa lil Ukayli (52/4), and Tarikh Baghdad (42031/5). His Tautheeq is not proven from any of the trustworthy

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وقال البخاري:

وَكَذَلِكَ يُرْوَى عَنْ سَبْعَةَ عَشَرَ نَفْسًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَنَّهُمْ كَانُوا يَرْفَعُونَ أَيْدِيَهُمْ عِنْدَ الرُّكُوعِ " . مِنْهُمْ أَبُو قَتَادَةَ الأَنْصَارِيُّ , وَأَبُو أُسَيْدٍ السَّاعِدِيُّ الْبَدْرِيُّ , وَمُحَمَّدُ بْنُ مَسْلَمَةَ الْبَدْرِيُّ , وَسَهْلُ بْنُ سَعْدٍ السَّاعِدِيُّ , وَعَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ الْخَطَّابِ , وَعَبْدُ اللَّهِ بْنُ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ الْهَاشِمِيُّ , وَأَنَسُ بْنُ مَالِكٍ خَادِمُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , وَأَبُو هُرَيْرَةَ الدَّوْسِيُّ , وَعَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ , وَعَبْدُ اللَّهِ بْنُ الزُّبَيْرِ بْنِ الْعَوَّامِ الْقُرَشِيُّ , وَوَائِلُ بْنُ حُجْرٍ الْحَضْرَمِيُّ , وَمَالِكُ بْنُ الْحُوَيْرِثِ , وَأَبُو مُوسَى الأَشْعَرِيُّ ,

وَأَبُو حُمَيْدٍ السَّاعِدِيُّ الأَنْصَارِيُّ ، وَعُمَرُ بْنُ الْخَطَّابِ , وَعَلِيُّ بْنُ أَبِي طَالِبٍ , وَأُمُّ الدَّرْدَاءِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ . وَقَالَ الْحَسَنُ , وَحُمَيْدُ بْنُ هِلالٍ : " كَانَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْفَعُونَ أَيْدِيَهُمْ " . فَلَمْ يَسْتَثْنِ أَحَدًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دُونَ أَحَدٍ , وَلَمْ يَثْبُتْ عِنْدَ أَهْلِ الْعِلْمِ عَنْ أَحَدٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَنَّهُ لَمْ يَرْفَعْ يَدَيْهِ " . وَيُرْوَى أَيْضًا عَنْ عِدَّةٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا وَصَفْنَا . وَكَذَلِكَ رَوَيْنَاهُ عَنْ عِدَّةٍ مِنْ عُلَمَاءِ مَكَّةَ , وَأَهْلِ الْحِجَازِ , الْعِرَاقِ , وَالشَّامِ , وَالْبَصْرَةِ , وَالْيَمَنِ وَعِدَّةٍ مِنْ أَهْلِ خُرَاسَانَ مِنْهُمْ سَعِيدُ بْنُ جُبَيْرٍ , وَعَطَاءُ بْنُ أَبِي رَبَاحٍ ، وَمُجَاهِدٌ , وَالْقَاسِمُ بْنُ مُحَمَّدٍ , وَسَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ , وَعُمَرُ بْنُ عَبْدِ الْعَزِيزِ , وَالنُّعْمَانُ بْنُ أَبِي عَيَّاشٍ , وَالْحَسَنُ , وَابْنُ سِيرِينَ , وَطَاوُسٌ , وَمَكْحُولٌ , وَعَبْدُ اللَّهِ بْنُ دِينَارٍ , وَنَافِعٌ ، وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ , وَالْحَسَنُ بْنُ مُسْلِمٍ , وَقَيْسُ بْنُ سَعْدٍ , وَعِدَّةٌ كَثِيرَةٌ . وَكَذَلِكَ يُرْوَى عَنْ أُمِّ الدَّرْدَاءِ : " أَنَّهَا كَانَتْ تَرْفَعُ يَدَيْهَا " , وَقَدْ كَانَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ يَرْفَعُ يَدَيْهِ , وَكَذَلِكَ عَامَّةُ أَصْحَابِ ابْنِ الْمُبَارَكِ مِنْهُمْ عَلِيُّ بْنُ الْحَسَنِ , وَعَبْدُ اللَّهِ بْنُ عُثْمَانَ , وَيَحْيَى بْنُ يَحْيَى , وَمُحَدِّثِي أَهْلِ بُخَارَى مِنْهُمْ عِيسَى بْنُ مُوسَى , وَكَعْبُ بْنُ سَعِيدٍ , وَمُحَمَّدُ بْنُ سَلامٍ , وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْمُسْنَدِيُّ , وَعِدَّةٌ مِمَّا لا يُحْصَى لاخْتِلافِ بَيْنَ مَنْ وَصَفْنَا مِنْ أَهْلِ الْعِلْمِ . وَكَانَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ , وَعَلِيُّ بْنُ عَبْدِ اللَّهِ , وَيَحْيَى بْنُ مَعِينٍ , وَأَحْمَدُ بْنُ حَنْبَلٍ , وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ يُثْبِتُونَ عَامَّةَ هَذِهِ الأَحَادِيثِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , وَيَرَوْنَهَا حَقًّا , وَهَؤُلاءِ أَهْلُ الْعِلْمِ مِنْ أَهْلِ زَمَانِهِمْ . وَكَذَلِكَ يُرْوَى عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ .

Imam Bukhari said:

Similarly; it is reported from the seventeen Ashaab (Companions) of Rasulullah (sallallahu ‘alaihi wasallam) that they used to raise their Hands before and after going to ruku’ (bowing). Among them are: Abu Qatadah al-Ansari, Abu Asaid as-Saa’idi al-Badari, Muhammad bin Muslimah al-Badari, Sahl bin Sa’ad as-Saa’idi, Abdullah bin Umar bin Al-Khattab, Abdullah bin Abbas bin Abdul-Muttalib al-Haashimi, Servant of Rasulullah (sallallahu ‘alaihi wasallam), Anas bin Malik, Abu Hurairah, Abdullah bin Umro bin Al-‘Aas, Abdullah bin az-Zubair, Waa’il Bin Hujr, Maalik bin al-Huwairas, Abu Moosa al-Asha’ri, Abu Humaid as-Saa’idi, Ali bin Abi Taalib, Umm Darda and Umar bin Al-Khattab. (May Allah be pleased with them all). Hasan and Humaid bin Halaal said: The Ashaab (Companions) of rasulullah (sallallahu alaihi wasallam) used to do Rafa’ Yadain (before and after ruku’). Hence; the narrator didn’t exclude any of the companions of the prophet (Peace be upon him). According to the People of Knowledge, it is not proven from any of the companions of the prophet (Peace be upon him) that they left Rafa’ Yadain. (raising hands before and after ruku in prayer). Rafa’ Yadain is narrated from a huge number of the companions of the prophet (Peace be upon him) as we have stated above. Similarly; a huge number of narrations have reached to us from the Scholars of Makkah, Hijaaz, Iraaq, Shaam, Basra, and Yemen, and It is narrated from a huge number of the people of Kharasaan, Among them are: Sa’eed bin Jubair, ‘Ataa bin Abi Ribaah (Teacher of Imam Abu Hanifah), Mujaahid, Qaasim bin Muhammad, Saalim bin Abdullah bin Umar bin al-Khattab, Umar bin Abdul ‘Azeez, Nu’maan bin abi Ayaash, Hasan (Basri), Ibn

Sireen, Tawoos, Makhool, Abdullah bin Dinar, Naafi', Ubaidullah bin Umar, Al-Hasan bin Muslim, Qais bin Sa'd and from many others, and similarly it is narrated from Umm Darda that she used to do Rafa' Yadain, and Abdullah bin al-Mubarak also used to do Rafa' Yadain, and similarly, the students of Ibnul Mubarak also used to do Rafa Yadain, and among them are: Ali bin Al-Hasan, Abdullah bin Uthmaan, and Yahya bin Yahya.

And among the Muhadditheen of Bukhara (who used to do rafa' yadain) are: 'Esaa bin Moosa, Ka'b bin Sa'eed, Muhammad bin Salaam, Abdullah bin Muhammd al-Musnadi, and countless other (Scholars) used to do rafa' yadain. There is no Ikhtilaaf in our above mentioned scholars.

And Abdullah bin Az-Zubair, Ali bin Abdullah, Yahya bin Ma'een, Ahmed bin Hanbal, and Ishaaq bin Raahwaih used to grade those ahadeeth to be Proven and Truth (Sahih) which mentioned Rafa' Yadain from the Prophet (peace be upon him), and these people were among the biggest Scholars of their Times.

And Similarly it has been narrated from Abdullah bin Umar bin Al-Khattaab.

Hadith # 2

2) أَخْبَرَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ , حَدَّثَنَا سُفْيَانُ , حَدَّثَنَا الزُّهْرِيُّ , عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ , عَنْ أَبِيهِ , قَالَ : " رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ يَرْفَعُ يَدَيْهِ إِذَا كَبَّرَ , وَإِذَا رَكَعَ , وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ , وَلا يَفْعَلُ ذَلِكَ بَيْنَ السَّجْدَتَيْنِ " . قَالَ عَلِيُّ بْنُ عَبْدِ اللَّهِ وَكَانَ أَعْلَمَ زَمَانِهِ : رَفْعُ الأَيْدِي حَقٌّ عَلَى الْمُسْلِمِينَ بِمَا رَوَى الزُّهْرِيُّ ، عَنْ سَالِمٍ ، عَنْ أَبِيهِ .

'Ali bin Abdullah informed us, Sufyaan (Bin Uyainah) narrated to us, Zuhri narrated to us, from Saalim bin Abdullah, from His Father (Abdullah bin Umar), who said: "I saw Rasulullah (sallallahu alaihi wasallam), He used to raise his hands when saying Takbeer, and when going to ruku', and when rising from Ruku', and He did not use to do it (rafa' yadain) between the two Sujud: prostrations". Ali bin Abdullah, who was the greatest scholar of his time, said: Due to the narration of "An Zuhri, An Saalim, An Abdullah", it is necessary for every muslim to do rafa' yadain.

This narration is rigorously authentic. Imam Muslim, Imam Tirmidhi, and others have graded it Sahih (Authentic).

Imam Ibn Abdul Bar said: There is no criticism (of any muhaddith) on this Hadith. [Al-Istazkaar].

The Narrator "Ali Bin Abdullah al-Madini" in this Hadith, is one of the biggest Imams of Ahlus-Sunnah, and he is among the outstanding Siqqah (Trustworthy) narrators of Hadith.

Some liars of the contemporary era has declared him Shi'aa, which is absolutely not true. Hafidh Dhahabi in his Mizan al-I'tidaal has excellently defended Imam al-Madini, and has declared all the Criticisms on him to be Mardood (rejected). walhamdulillah

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Hadith # 3

3) حَدَّثَنَا مُسَدَّدٌ , حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ , حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ , حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو ، قَالَ : شَهِدْتُ أَبَا حُمَيْدٍ فِي عَشَرَةٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، أَحَدُهُمْ أَبُو قَتَادَةَ بْنُ رِبْعِيٍّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ : " أَنَا أَعْلَمُكُمْ بِصَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , قَالُوا كَيْفَ ؟ فَوَاللَّهِ مَا كُنْتَ أَقْدَمَنَا لَهُ صُحْبَةً , وَلا أَكْثَرَنَا لَهُ اتِّبَاعًا , قَالَ : بَلْ رَاقَبْتُهُ , قَالُوا : فَاذْكُرْ ، قَالَ : كَانَ إِذَا قَامَ إِلَى الصَّلاةِ رَفَعَ يَدَيْهِ , وَإِذَا رَكَعَ , وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ , وَإِذَا قَامَ مِنَ الرَّكْعَتَيْنِ فَعَلَ مِثْلَ ذَلِكَ "

Musaddad narrated to us, Yahya bin Sa'eed narrated to us, Abdul Hamid bin Ja'far narrated to us, Muhammad bin Umro narrated to us, He said: I found Abu Humaid (As-Saa'idi) among the ten companions of the prophet (peace be upon him). One among them was (also) Abu Qatadah bin Rab'ai. He (Abu Humaid) was saying: "I know the prayer of rasulullah (sallallahu alaihi wasallam) more than all of you". They (the ten ashaab) said: "How? By Allah, you neither became a sahabi before us, nor did you get the companionship of the prophet (peace be upon him) more than us!" (Abu Humaid) said: "Infact, I have seen him i.e: the prophet (peace be upon him) performing salaah". The companions said: "then describe it to us". (Abu Humaid) said: Rasulullah (sallallahu alaihi wasallam) used to raise his hands when standing up for prayer, and before going to ruku' and after standing from ruku' and after the

two units (of prayer), He (peace be upon him) used to do the same (rafa’ yadain).

This Hadith is Sahih (Authentic). Ibn Khuzaimah, Ibn Hibban, Ibn al-Jarood, Tirmidhi, and Ibn Taymiyyah waghariruhum graded it Sahih.

Abdul Humaid bin Ja’far is the narrator of Sahih Muslim, and Siqqah and Suduq according to the Jumhoor of Muhadditheen. Zayla’I Hanafi has also agreed with it [Nasb ar-Raya 344/1]

وقال البخاري:

سَأَلْتُ أَبَا عَاصِمٍ عَنْ حَدِيثِ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ فَعَرَفَهُ فَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ , عَنْهُ حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ , حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ , قَالَ : شَهِدْتُ أَبَا حُمَيْدٍ فِي عَشَرَةٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَدُهُمْ أَبُو قَتَادَةَ بْنُ رِبْعِيٍّ ، قَالَ : " أَنَا أَعْلَمُكُمْ بِصَلاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " . فَذَكَرَ مِثْلَهُ ، فَقَالُوا كُلُّهُمْ صَدَقْتَ

Imam Bukhari said:
Hence, Abdullah bin Muhammad narrated this hadith to me from him (Abu Asim), Abu Aasim checked it on my request: Abdul Hamid bin Ja’far narrated to us, Muhammad bin Umro narrated to us, He said: I found Abu Humaid (As-Saa’idi) among the ten companions of the prophet (peace be upon him). One among them was (also) Abu Qatadah bin Rab’ai. He (Abu Humaid) was saying: “I know the prayer of rasulullah (sallallahu alaihi wasallam) more than all of you”. Then he narrated the similar Hadith

(as mentioned above), then all of them (companions) said: You have said the truth (prophet used to pray like that).

Note #1: Some people present this same hadith from Abu Humaid as-Saa'idi in reference to Sahih Bukhari, where the mentioning of Rafa' Yadain is not present, to be their evidence of not doing rafa' yadain. So, the answer is that, the aforementioning of something is not considered the Daleel (evidence) against mentioning. Therefore, criticizing the Hadith which mentions Rafa' Yadain, from the narration of Sahih Bukhari, which does not mention Rafa' yadain, is not Correct. The addition of Siqqah is acceptable according to all the Muhadditheen.

Hadith # 4

أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ , حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو , حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ , حَدَّثَنِي عَبَّاسُ بْنُ سَهْلٍ , قَالَ : اجْتَمَعَ أَبُو حُمَيْدٍ , وَأَبُو أُسَيْدٍ , وَسَهْلُ بْنُ سَعْدٍ , وَمُحَمَّدُ بْنُ مَسْلَمَةَ فَذَكَرُوا صَلاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ أَبُو حُمَيْدٍ : أَنَا أَعْلَمُكُمْ بِصَلاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , " قَامَ فَكَبَّرَ فَرَفَعَ يَدَيْهِ ، ثُمَّ رَفَعَ يَدَيْهِ حِينَ كَبَّرَ لِلرُّكُوعِ , ثُمَّ رَكَعَ فَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ "

Abdullah bin Muhammad narrated to us, Abdul Malik bin Umro narrated to us, Fleeh bin Sulaiman narrated to us, 'Abbaas bin Sahl narrated to us, He said: Abu Humaid, Abu Asaid, Sahl bin Sa'd, and Muhammad bin Muslimah gathered together, there they mentioned about the prayer of the Prophet (peace be upon him), so Abu Humaid said: I know the prayer of Rasulullah (sallallahu alaihi wasallam) more than all of you, " He (peace be upon him) stood up

for prayer and raised his hands, then, when He said the takbeer for ruku' He raised his hands, then he did ruku' and put his hands on his knees.

The Isnad of this Hadith is Hasan. Ibn Khuzaimah (589, 608, 637, 640, 689), Ibn Hibban (494), and Tirmidhi (260) has graded it Sahih (Authentic).
Muhammad bin Yahya al-Zahli said: Whoever hears this Hadith and then doesn't do rafa' yadain before and after ruku', his Prayer is Naasqis (Defective)

Hadith # 5

حَدَّثَنَا عُبَيْدُ بْنُ يَعِيشَ , حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ , أَخْبَرَنَا ابْنُ إِسْحَاقَ , عَنِ الْعَبَّاسِ بْنِ سَهْلٍ السَّاعِدِيِّ , قَالَ : كُنْتُ بِالسُّوقِ مَعَ أَبِي قَتَادَةَ , وَأَبِي أُسَيْدٍ , وَأَبِي حُمَيْدٍ كُلُّهُمْ يَقُولُ : " أَنَا أَعْلَمُكُمْ بِصَلاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالُوا لأَحَدِهِمْ : صَلِّ , فَكَبَّرَ ، ثُمَّ قَرَأَ ، ثُمَّ كَبَّرَ وَرَفَعَ , فَقَالُوا : أَصَبْتَ صَلاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "

Ubayd bin Ya'aish narrated to us, Yoonus bin Bukair narrated to us, Ibn Ishaaq narrated to us, Al-'Abbas bin Sahl as-Saa'idi narrated to us, He said: I was with Abu Qatadah, Abu Asaid, and Abu Humaid in the Market. All of them were saying that I know the prayer of rasulullah (sallallahu alaihi wasallam) more than all of you, so they said to Abu Humaid to perform the salaah. Thus, He said the takbeer, then recited (the quraan), then said the Takbeer and raised (his Hands), then (both of them: Abu

Asaid, and Abu Qatadah) said: You have performed the Salaah of rasulullah (sallallahu alaihi wasallam) rightly.

This narration is Hasan. Ibn Ishaaq is a Mudallis, but He has affirmied the hearing in Sahih Ibn Khuzaimah.

Note: This Zaahiriya Nuskha of Juz Rafa' Yadain contains "Ibn Ishaaq" which is authentic as mentioned in Sahih ibn Khuzaimah also, while in the other Indian Nuskha of Juz Rafa' Yadain, it is mistakenly written to be "Abu Ishaaq" which is not correct.

Hadith # 6

حَدَّثَنَا أَبُو الْوَلِيدِ هِشَامُ بْنُ عَبْدِ الْمَلِكِ , وَسُلَيْمَانُ بْنُ حَرْبٍ ، قَالا : أَخْبَرَنَا شُعْبَةُ , عَنْ قَتَادَةَ , عَنْ نَصْرِ بْنِ عَاصِمٍ , عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ ، قَالَ : " كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَبَّرَ رَفَعَ يَدَيْهِ , وَإِذَا رَكَعَ , وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ " .

Abul Walid Hishaam bin Abdul Malik, and Sulaiman bin Harb narrated to us, They said: Shu'bah informed us, from Qatadah, from Nasr bin Aasim, from Maalik bin Huwairas, who said: When Nabi (sallallahu alaihi wasallam) said the takbeer (for prayer), he raised his hands, and when he went to ruku', and when he raised up from ruku' (He did the same).

Its Isnad is Sahih. Imam Muslim has narrated it in his Sahih, see hadith # 66.

Note #1: It is proven in Sahih Bukhari and Sahih Muslim that Abu Qilaba Tabi'I (Siqqah) saw Maalik bin Huwairus (after the death of the prophet (peace be upon him)) doing rafa' yadain before and after ruku'.
Note # 2: The allegation of Nabiyat on Abu Qilabah, and of Kharijiat on Nasr bin Aasim is Mardood (Rejected).
Note # 3: It is not proven from Maalik bin Huwairus in any of the Authentic narrations, to do rafa' yadain in the Sujud. The narration of Sunan Nisai, due to the Tadlees of Qatadah, is Da'eef. This narration from Qatadah is not narrated from Shu'bah but from Sa'eed bin Abi Arooba, see: Sunan Nisai (672).

Hadith # 7

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشَبٍ , حَدَّثَنَا عَبْدُ الْوَهَّابِ , حَدَّثَنَا حُمَيْدٌ , عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : " كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْفَعُ يَدَيْهِ عِنْدَ الرُّكُوعِ "

Muhammad bin Abdullah bin Hoshab narrated to us, Abdul Wahhab (As-Saqfi) narrated to us, Humaid narrated to us, from Anas (may Allah be pleased with him), He said: Rasulullah (sallallahu alaihi wasallam) used to raise his hands in ruku'

The Isnad of this narration, due to the tadlees of Humaid at-Taweel, is Da'eef. Because Humaid At-Taweel was a Famous Mudallis. In Musnad Abi Ya'la, this narration is narrated with these words, "I saw rasulullah (sallallahu alaihi wasallam), He used to start the prayer by doing rafa' yadain before and after ruku'", Since this Matn is proven from the other Narrations, therefore, with these words and matn, this hadith of Humaid at-taweel, in the light of Shawahid, is Authentic. Walhamdulillah.

Note: Abdul Wahhab as-Saqafi is declared to be Siqqah and Suduq by the Jumhur of Muhadditheen. Therefore, Even if he is alone in narrating, his Hadith would be considered Sahih or Hasan.

Hadith # 8

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ , حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ , عَنْ مُوسَى بْنِ عُقْبَةَ , عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ , عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزَ الأَعْرَجِ , عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ , عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ : " أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَامَ إِلَى الصَّلاةِ الْمَكْتُوبَةِ كَبَّرَ , وَرَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ , وَإِذَا أَرَادَ أَنْ يَرْكَعَ , وَيَصْنَعُهُ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ , وَلا يَرْفَعُ فِي شَيْءٍ مِنْ صَلاتِهِ , وَهُوَ قَاعِدٌ , وَإِذَا قَامَ مِنَ السَّجْدَتَيْنِ رَفَعَ يَدَيْهِ كَذَلِكَ , وَكَبَّرَ "

Isma'eel bin Abi Awais narrated to us, Ibn Abi Zanad narrated to us, from Moosa bin Uqbah, from Abdullah bin al-Fadal, from Abdurrehman bin Hurmuz al-A'raj, from Ubaidullah bin Abi Raafi', from Ali bin Abi Taalib (May Allah be pleased with him), "Verily whenever Rasulullah (sallallahu alaihi wasallam) used to stand up for a Fard (obligatory) prayer, He used to say Takbeer, and used to raise his hands up to his shoulders, and when he would about to go to ruku', he'd do the same, and when he'd rise up from ruku' (He'd do the same), and when he would be sitting in his prayer he won't do rafa' yadain, and when he used to stand up after two Sujud (Two Units), he would do rafa' yadain and say Takbeer."

This is a Hasan Hadith.

Hadith # 9

حَدَّثَنَا أَبُو نُعَيْمٍ الْفَضْلُ بْنُ دُكَيْنٍ , أَنْبَأَنَا قَيْسُ بْنُ سُلَيْمٍ الْعَنْبَرِيُّ ، قَالَ : سَمِعْتُ عَلْقَمَةَ بْنَ وَائِلِ بْنِ حُجْرٍ , حَدَّثَنِي أَبِي ، قَالَ : " صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَبَّرَ حِينَ افْتَتَحَ الصَّلاةَ وَرَفَعَ يَدَيْهِ ، ثُمَّ رَفَعَ يَدَيْهِ حِينَ أَرَادَ أَنْ يَرْكَعَ , وَبَعْدَ الرُّكُوعِ "

Abu Nu'aim al-Fadal bin Dukain narrated to us, Qais bin Saleem al-Anbari informed us, He said: I heard 'Alqamah bin Wa'il bin Hujr, My father (Wa'il bin Hujr) narrated to me, He said: I prayed with Nabi (sallallahu alaihi wasallam), When He started the prayer, He said the takbeer and raised his hands, then He raised his hands when intended to bow, and after bowing.

Its Sanad is Sahih. Nisai has also narrated it from Qays bin Saleem.

وقال البخاري:

وَرَوَى أَبُو بَكْرٍ النَّهْشَلِيُّ ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ ، عَنْ أَبِيهِ : " أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ ، رَفَعَ يَدَيْهِ فِي أَوَّلِ التَّكْبِيرِ ، ثُمَّ لَمْ يَعُدْ بَعْدُ "

Imam Bukhari said:
And Abu Bakr Al-Nahshali narrated with the Isnad of, An Aasim bin Kulaib, An Abeeh, that Verily Ali (may Allah be

pleased with him) raised his hands in he beginning of the prayer, then He did not do it.

According to the Muhadditheen, this Narration is Da'eef and not proven. Imam Shafi'I said: "Wala Yasbut" (and it is not proven) [sunan al-Baihaqi 81/2]. Imam Daarimi and others has also criticized it. Therefore, the authentication of some Mutassib people of this Hadith is not correct. It is obvious that the Muhadditheen know the Health and the weakness of their narrated ahadeeth more than any one.

(The above saying of Imam Bukhari contiues from below)

وَحَدِيثُ عُبَيْدِ اللَّهِ أَصَحُّ مَعَ أَنَّ حَدِيثَ كُلَيْبٍ هَذَا لَمْ يَحْفَظْ رَفْعَ الأَيْدِي وَحَدِيثُ عُبَيْدِ اللَّهِ هُوَ شَاهِدٌ ,.

فَإِذَا رَوَى رَجُلانِ ، عَنْ مُحَدِّثٍ ، قَالَ أَحَدُهُمَا : رَأَيْتُهُ فَعَلَ , وَقَالَ الآخَرُ : لَمْ أَرَهُ فَعَلَ ، فَالَّذِي قَالَ : رَأَيْتُهُ فَعَلَ ، فَهُوَ شَاهِدٌ , وَالَّذِي قَالَ : لَمْ يَفْعَلْ ، فَلَيْسَ هُوَ بِشَاهِدٍ لأَنَّهُ لَمْ يَحْفَظِ الْفِعْلَ .:

وَهَكَذَا قَالَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ لِشَاهِدَيْنِ شَهِدَا : أَنَّ لِفُلانٍ عَلَى فُلانٍ أَلْفَ دِرْهَمٍ بِإِقْرَارِهِ , وَشَهِدَ آخَرَانِ أَنَّهُ لَمْ يُقِرَّ بِشَيْءٍ ، فَإِنَّهُ يَقْضِي بِقَوْلِ الشَّاهِدَيْنِ اللَّذَيْنِ شَهِدَا بِإِقْرَارِهِ ، وَيَسْقُطُ مَا سِوَاهُ ، وَكَذَلِكَ ، قَالَ بِلالٌ : " رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى فِي الْكَعْبَةِ " , وَقَالَ الْفَضْلُ بْنُ عَبَّاسٍ : " لَمْ يُصَلِّ " , فَأَخَذَ النَّاسُ بِقَوْلِ بِلالٍ لأَنَّهُ شَاهِدٌ , وَلَمْ يَلْتَفِتُوا إِلَى قَوْلِ مَنْ قَالَ : لَمْ يُصَلِّ حِينَ لَمْ يَحْفَظْ.

وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ ذَكَرْتُ لِلثَّوْرِيِّ حَدِيثَ النَّهْشَلِيِّ عَنْ عَاصِمِ بْنِ كُلَيْبٍ ، فَأَنْكَرَهُ .

(The saying of Imam Bukhari continues…) And the Hadith of Ubaidullah (of doing rafa yadain) is more Authentic, Moreover, In this Hadith of Kulaib the doing of Rafa Yadain is not mentioned. And the Hadith of Ubaidullah (of doing rafa yadain) is Witness. Hence, if two people narrate from a Muhaddith. If One (of them) says: "I say, He has done this", and the other says, "I have not seen him doing this". So the one who said, that "I have seen him doing it", is the witness, and the one who said that, "He has not done this work", He is not the witness because He did not preserve it.

And Similarly (this is what) Abdullah bin Az-Zubair said to those two Witnesses, who had given witness to him. When a person said: Fulaan person owes thousand darham to fulan person, and the other two witnesses said that He does not owe anything to anyone, so Abdullah bin Az-Zubair accepted the witnesses of those two people, and neutralized the other witness.

And Similarly, when Bilal said: "I have seen Nabi (sallallahu alaihi wasallam) performing salah in the Ka'bah", and Al-Fadal bin Abbas said: "He (pbuh) did not pray in the Ka'bah", so people took the saying of Bilal who was the witness, and leave the saying of the other person, who said: "He (pbuh) did not pray in the Ka'bah", because this person did not preserve it.

And Abdurrehman bin Mahdi said: I presented the Hadith of Al-Nahshali from Aasim bin Kulaib, to Sufyaan ath-Thawri, He rejected it.

Hadith # 10

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ , أَنْبَأَنَا مَالِكٌ , عَنِ ابْنِ شِهَابٍ , عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ , عَنْ أَبِيهِ , أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " كَانَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ إِذَا افْتَتَحَ الصَّلاةَ , وَإِذَا كَبَّرَ لِلرُّكُوعِ , وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا كَذَلِكَ , وَكَانَ لا يَفْعَلُ ذَلِكَ فِي السُّجُودِ "

Abdullah bin Yoosuf narrated to us, Maalik (bin Anas) infomed us, from Ibn Shihab (Az-Zuhri), from Saalim bin Abdullah, from his Father (Abdullah bin Umar), Verily whenever Rasulullah (sallallahu alaihi walsallam) used to start the Prayer, He used to raise both his hands up to his shoulders, and when he used to do Ruku' saying Takbeer, and when rising up from Ruku', He would raise them (the hands) likewise, and He did not do it (rafa yadain) in the Sujud.

This narration is present in Sahih Bukhari (735).
In Muwatta Imam Malik (narrated by Ibn al-Qaasim, and Muhammad al-Shaibani), this hadith is present with almost the same words and meaning.

Note # 1: The opposition of Rafa' yadain is not proven from Imam Malik in any of the authentic reports. Al-Mudawwanah al-Kubra is an unauthentic, and without Sanad Book.

Note # 2: Doing Rafa' Yadain is proven from Imam Malik through several Authentic Isnads, e.g: Al-Tamheed.

Hadith # 11

أَخْبَرَنَا أَيُّوبُ بْنُ سُلَيْمَانَ , حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي أُوَيْسٍ , عَنْ سُلَيْمَانَ بْنِ بِلالٍ , عَنِ الْعَلاءِ , أَنَّهُ سَمِعَ سَالِمَ بْنَ عَبْدِ اللَّهِ ، أَنَّ أَبَاهُ " كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ , فَأَرَادَ أَنْ يَقُومَ رَفَعَ يَدَيْهِ "

Ayyub bin Sulaiman narrated to us, Abu Bakr bin Abi Awais narrated to us, from Sulaiman bin Bilal, from Al-'Alaa', He heard Saalim bin Abdullah saying, Verily whenever my Father (Abdullah bin Umar) used to raise his head from the Sujud, and wanted to stand up (after the Tashahhud), He would raise his Hands.

Its Isnad is Sahih.

Hadith # 12

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ , حَدَّثَنَا اللَّيْثُ , أَخْبَرَنِي نَافِعٌ ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ " كَانَ إِذَا اسْتَقْبَلَ الصَّلاةَ رَفَعَ يَدَيْهِ , وَإِذَا رَكَعَ , وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ , وَإِذَا قَامَ مِنَ السَّجْدَتَيْنِ كَبَّرَ وَرَفَعَ يَدَيْهِ "

Abdullah bin Saalih narrated to us, Al-Laith narrated to us, Naafi' informed us, Verily Abdullah bin Umar, Used to raised his hands, whenever he started the prayer. And whenever he bowed for ruku, and rise up from the ruku',

and when (he) stood up from the two Sujud (rakahs), (He) said the Takbeer and raised his hands.

It is a Sahih Hadith.

Hadith # 13

حَدَّثَنَا الْحُمَيْدِيُّ , أَنْبَأَنَا الْوَلِيدُ بْنُ مُسْلِمٍ , قَالَ : سَمِعْتُ زَيْدَ بْنَ وَاقِدٍ يُحَدِّثُ ، عَنْ نَافِعٍ ، أَنَّ ابْنَ عُمَرَ " كَانَ إِذَا رَأَى رَجُلا لا يَرْفَعُ يَدَيْهِ إِذَا رَكَعَ , وَإِذَا رَفَعَ رَمَاهُ بِالْحَصَى "

Al-Humaidi narrated to us, Al-Waleed bin Muslim informed us, He said: I heard Zayd bin Waqid narrating a hadith from Naafi', Verily whenever Ibn Umar would see a (jaahil) person not raising his hands before and after ruku'. He used to beat him with stones.

Its Isnad is Sahih. Imam Nawawi graded it Sahih in his book "Al-Majmoo' Sharh al-Madhab" (Vol 3, Pg 405)

From this narration, We came to know that beating someone who opposes the sunnah is also permissible, However, this should be done by someone who is an 'Ulul Amar like Ibn Umar (May Allah be pleased with him).

Here, what is meant by the Ignorant person is a Majhul (unknown), who is not a Sahabi.

وقال البخاري:

وَيُرْوَى عَنْ أَبِي بَكْرِ بْنِ عَيَّاشٍ , عَنْ حُصَيْنٍ , عَنْ مُجَاهِدٍ : أَنَّهُ " لَمْ يَرَ ابْنَ عُمَرَ رَفَعَ يَدَيْهِ إِلا فِي التَّكْبِيرَةِ الأُولَى ".

وَرَوَى عَنْهُ أَهْلُ الْعِلْمِ ، أَنَّهُ لَمْ يَحْفَظْ مِنِ ابْنِ عُمَرَ إِلا أَنْ يَكُونَ ابْنُ عُمَرَ سَهَا كَبَعْضِ مَا يَسْهُو الرَّجُلُ فِي الصَّلاةِ فِي الشَّيْءِ بَعْدَ الشَّيْءِ
كما ان عمر نسي القراءه في الصلاه
وكَمَا أَنَّ أَصْحَابَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رُبَّمَا يَسْهُونَ فِي الصَّلاةِ فَيُسَلِّمُونَ فِي الرَّكْعَتَيْنِ , وَالثَّلاثِ أَلا تَرَى أَنَّ ابْنَ عُمَرَ كَانَ يَرْمِي مَنْ لا يَرْفَعُ يَدَيْهِ بِالْحَصَى فَكَيْفَ يَتْرُكُ ابْنُ عُمَرَ شَيْئًا يَأْمُرُ بِهِ غَيْرَهُ , وَقَدْ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَهُ ؟ !

Imam Bukhari said:
It is narrated (with the sanad) from Abu Bakr bin Ayyash, from Husain, from Mujahid that: “they did not see Ibn Umar doing rafa’ yadain except in the first Takbeer”

And the people of Knowledge (scholars) has narrated from him (Ibn Umar: that he used to do rafa’ yadain), Verily He (Abu Bakr bin Ayyash) did not preserve it from Ibn Umar, Except (If it be said that) Ibn Umar forgot it, just like some people forget one thing after another in the prayer. Just like (one time) Umar forgot to recite (the Quraan) in the prayer, and Just like (how) the companions of the prophet (peace be upon him) sometimes used to forget in the prayer and they (mistakenly) used to say Salaam in the second or third rakah.
Don’t you know that Ibn Umar used to hit those people with stones who did not use to do rafa yadain? So how

can Ibn Umar abandon this practice which He used to teach to other people, and which He saw Prophet (peace be upon him) doing it !

The whole above answer of Imam Bukhari is “ilzaami” (retaliartory). While, the reality is, that this Hadith of Abu Bakr bin Ayyash is Mardood (rejected) according to Imam Yahya bin Ma’een and Imam Ahmed bin Hanbal. For more information on this hadith, see the book “Noorul Ainain” pg 131,136.

وقال البخاري:
قَالَ يَحْيَى بْنُ مَعِينٍ : حَدِيثُ أَبِي بَكْرٍ ، عَنْ حُصَيْنٍ إِنَّمَا هُوَ تَوَهُّمٌ مِنْهُ لا أَصْلَ لَهُ

Imam Bukhari said:
Imam Yahya bin Ma’een said: The Hadith of Abu Bakr (bin Ayyash) from Husain, is his Mistake, which has no reality.

Imam Ahmed bin Hanbal said about this Hadith, “Huwa Baatil” (It is Baatil) [Masail Ibn Hani vol 1, pg 50].

Abu Bakr bin Ayyash is declared to be Weak in Hadith due to his Memory.

In Sahih Bukhari, all his narrations are depended on Mutaabi’aat, and Shawaahid (meaning; all his ahadeeth in Sahih Bukhari are authentic because they are supported through other authentic chains)

Imam Abu Nu’aim al-Fadal bin Dukain al-Kufi said: Among our teachers, no one makes mistakes more than Abu Bakr bin Ayyash [Tarikh Baghdad Vol 14, ph 378, Sanad Sahih]

وقال البخاري:
حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ , حَدَّثَنَا عَبْدُ الأَعْلَى بْنُ مُسْهِرٍ , حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلاءِ بْنِ زَبْرٍ , حَدَّثَنَا عُمَرو بْنُ الْمُهَاجِرِ ، قَالَ : كَانَ عَبْدُ اللَّهِ بْنُ عَامِرٍ يَسْأَلُنِي أَنْ أَسْتَأْذِنَ لَهُ عَلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ ، فَاسْتَأْذَنْتُ لَهُ عَلَيْهِ ، فَقَالَ : " الَّذِي جَلَدَ أَخَاهُ فِي أَنْ يَرْفَعَ يَدَيْهِ ؟ إِنْ كُنَّا لَنُؤَدَّبُ عَلَيْهِ , وَنَحْنُ غِلْمَانٌ فِي الْمَدِينَةِ ، فَلَمْ يَأْذَنْ لَهُ

Imam Bukhari said:
Muhammad bin Yoosuf narrated to us, Abdul A’la bin Mushar narrated to us, Abdullah bin al-‘Alaa’ bin Zabar narrated to us, Umro bin al-Muhajir narrated to us, He said: Abdullah bin Aamir asked me to take him to Umar bin Abdul Aziz (khalifah) after taking permission from him, I took permission from him (Umar bin Abdul Aziz), so He said: He (Abdullah bin Aamir) is the one who beat his brother for doing rafa yadain (in prayer), (while) In Madinah we were taught to do rafa yadain very strictly, in our childhood. Thus, He did not give him permission (to come in).

Its Isnad is Sahih.

Note: In the real Qalmi Nuskha of Juz Rafa Yadain, “Umro bin Muhajir” is present. While in the Indian and other ordinary Nuskha, “Umar bin Muhajir” is present, which is a Mistake of the Nasikh. For more information: See: [Al-Tamheed (vol 9, pg 210), Musnad Umar bin Abdul Aziz (10), and Sha’ar Ashab ul Hadith lil Haakim (51)]

وقال البخاري:

وَكَانَ زَائِدَةُ لا يُحَدِّثُ إلا أَهْلَ السُّنَّةِ اقْتِدَاءً بِالسَّلَفِ.

وَلَقَدْ رَحَلَ قَوْمٌ مِنْ أَهْلِ بَلْخٍ مُرْجِئَةٌ إِلَى مُحَمَّدِ بْنِ يُوسُفَ بِالشَّامِ ، فَأَرَادَ مُحَمَّدٌ إِخْرَاجَهُمْ مِنْهَا حَتَّى تَابُوا مِنْ ذَلِكَ , وَرَجَعُوا إِلَى السَّبِيلِ وَالسُّنَّةِ.

وَلَقَدْ رَأَيْنَا غَيْرَ وَاحِدٍ مِنْ أَهْلِ الْعِلْمِ يَسْتَتِيبُونَ أَهْلَ الْخِلافِ فَإِنْ تَابُوا , وَإِلا أَخْرَجُوهُمْ مِنْ مَجَالِسِهِمْ.

وَلَقَدْ كَلَّمَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ , سُلَيْمَانَ بْنَ حَرْبٍ وَهُوَ يَوْمَئِذٍ قَاضِي مَكَّةَ أَنْ يَحْجُرَ عَلَى بَعْضِ أَهْلِ الرَّأْيِ فَحَجَرَ عَلَيْهِ سُلَيْمَانُ ، فَلَمْ يَكُنْ يَجْتَرِئُ بِمَكَّةَ أَنْ يُفْتِيَ حَتَّى خَرَجَ مِنْهَا

Imam Bukhari said:
Zaida (bin Qudamah), by following the Salaf, did not use to narrate ahadith to anyone except the people of Ahlus-Sunnah. A tribe from the Murji'ah=(People of Innovation) of Balakh came to Muhammad bin Yoosuf in Shaam, so He (Muhammad bin Yoosuf) tried to exile them from there, until they (muji'ah) repented (from their wrong Aqeedah), and came towards the way of As-Sunnah.

We have seen many Scholars who used to make the people of Innovation repent (from their wrong practices),

Hence, If they would repent from it (it'd be good), otherwise, they (scholars) would get them out of their Majaalis (meetings).

Abdullah bin az-Zubair told Sulaiman bin Harb, when He was a Judge in Makkah, to make some people of Rai (opinion) obedient (to quran and Sunnah), so He (Sulaiman) did so. (After that) They=(Ahlur-Rai) were not able to give Fataawa, until they were thrown out of Makkah.

Hadith # 14

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ , حَدَّثَنَا شَرِيكٌ , عَنْ لَيْثٍ , عَنْ عَطَاءٍ ، قَالَ : " رَأَيْتُ ابْنَ عَبَّاسٍ , وَابْنَ الزُّبَيْرِ , وَأَبَا سَعِيدٍ , وَجَابِرًا يَرْفَعُونَ أَيْدِيَهُمْ إِذَا افْتَتَحُوا الصَّلاةَ , وَإِذَا رَكَعُوا "

Maalik bin Isma'eel narrated to us, Shareek narrated to us, from Laith, from 'Ataa', He said: I saw Ibn Abbas, Ibn Zubair, Abu Sa'eed (Al-Khudri), and Jaabir (bin Abdullah) raising their hands in the beginning of prayer, and in ruku'

It is a Hasan Hadith. Its Isnad, due to Shareek and Laith, is Weak, but rafa Yadain is proven from Ibn Zubair and Ibn Abbas (Sunan al-Baihaqi 73/2). The narration of Jaabir is present in Sunan Ibn Maja and Musnad Saraj with Sahih Sanad. It is proven from Sa'eed bin Jubair that Shabah Karaam used to do rafa Yadain before and after ruku (Al-Baihaqi 75/2), and Abu Sa'eed is among the Sahaba.
Therefore, The above Hadith in the light of Shawahid is Hasan.

Note: The opposition of Rafa Yadain is not proven from Ibn Umar and Abu Sa'eed. The Hadith which proves their opposition to rafa yadain contains "Atiyah Al-'Awfi", Who is a Weak, Shi'aa and a Mudallis Narrator [see: Tahdheeb at-Tahdheeb and others], therefore, the narration of Nasb ur-Rayaa is Munker-o-Mardood.

Hadith # 15

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّلْتِ , حَدَّثَنَا أَبُو شِهَابٍ عَبْدُ رَبِّهِ , عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ , عَنْ عَبْدِ الرَّحْمَنِ الأَعْرَجِ , عَنْ أَبِي هُرَيْرَةَ : أَنَّهُ كَانَ " إِذَا كَبَّرَ رَفَعَ يَدَيْهِ , وَإِذَا رَكَعَ , وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ "

Muhammad bin as-Salt narrated to us, Abu Shihab Abd Rabbah narrated to us, from Muhammad bin Ishaaq, from Abdurrehman Al-A'raj, from Abu Hurairah: Verily whenever He (Abu Hurairah) said the Takbeer, he raised his hands, and whenever He bowed, and rise up from bowing (He did the same)

It's a Sahih Hadith. Its Isnad, due to the Tadlees of Muhammad bin Ishaaq, is Da'eef, but Hadith # 18 is its correct Shahid, due to which even this hadith becomes Sahih.

Hadith # 16

حَدَّثَنَا مُسَدَّدٌ , حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ , عَنْ عَاصِمٍ الأَحْوَلِ ، قَالَ : " رَأَيْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ ، إِذَا افْتَتَحَ الصَّلاةَ كَبَّرَ , وَرَفَعَ يَدَيْهِ , وَيَرْفَعُ كُلَّمَا رَكَعَ وَرَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ "

Musaddad narrated to us, Abdul Waahid bin Ziyaad narrated to us, from Aasim al-Ahwaal, He said: I saw Anas bin Maalik (May Allah be pleased with him), Whenever he used to start the prayer, He would say Takbeer and raise his hands, and when He used to do ruku' and raise his head from ruku', he would raise his hands (likewise)

It's sanad is Sahih.

Hadith # 17

حَدَّثَنَا مُسَدَّدٌ , حَدَّثَنَا هُشَيْمٌ , عَنْ أَبِي حَمْزَةَ , قَالَ : " رَأَيْتُ ابْنَ عَبَّاسٍ يَرْفَعُ يَدَيْهِ إِذَا كَبَّرَ , وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ "

Musaddad narrated to us, Hushaim narrated to us, from Abu Hamzah, He said: I saw Ibn Abbas doing rafa yadain when saying takbeer, and when raising his head after ruku'.

It's a Sahih Hadith. Hushaim bin Basheer is a Mudallis but he has affirmed his hearing from Abu Hamzah in another place. Abu Hamzah bin Abi Ataa is Siqqah and a truthful narrator according to the Jumhur of Muhadditheen, and he is a narrator of Sahih Muslim. Therefore, its Isnad is Hasan. To see the shawahid of this Hadith, see Noorul Ainain pg. 125.

Hadith # 18

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ , حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ , عَنْ قَيْسِ بْنِ سَعْدٍ , عَنْ عَطَاءٍ ، قَالَ : " صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ فَكَانَ يَرْفَعُ إِذَا كَبَّرَ وَإِذَا رَكَعَ "

Sulaiman bin Harb narrated to us, Yazeed bin Ibraheem narrated to us, from Qais bin Sa'd, from 'Ataa', who said: I prayed with Abu Hurairah, He used to do rafa yadain when saying Takbeer and when doing ruku'

Its Isnad is Sahih.

Hadith # 19

حَدَّثَنَا مُسَدَّدٌ , حَدَّثَنَا خَالِدٌ , حَدَّثَنَا حُصَيْنٌ , عَنْ عَمْرِو بْنِ مُرَّةَ , قَالَ : دَخَلْتُ مَسْجِدَ حَضْرَ مَوْتَ فَإِذَا عَلْقَمَةُ بْنُ وَائِلٍ يُحَدِّثُ ، عَنْ أَبِيهِ ، قَالَ : " كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْفَعُ يَدَيْهِ قَبْلَ الرُّكُوعِ وَبَعْدَهُ

Musaddad narrated to us, Khalid narrated to us, Husain narrated to us, from Umro bin Murrha, He said: I entered the Masjid of "Khidr Maut", (there) Alqamah bin Waa'il was narrating a hadith from his Father (Waa'il bin Hujr), He said: Rasulullah (sallallahu alaihi wasallam) used to raise both his hands before and after ruku' (in prayer)

It's a Sahih Hadith.

Hadith # 20

حَدَّثَنَا خَطَّابُ بْنُ عُثْمَانَ , عَنْ إِسْمَاعِيلَ , عَنْ عَبْدِ رَبِّهِ بْنِ سُلَيْمَانَ بْنِ عُمَيْرٍ ، قَالَ : " رَأَيْتُ أُمَّ الدَّرْدَاءِ تَرْفَعُ يَدَيْهَا فِي الصَّلاةِ حَذْوَ مَنْكِبَيْهَا

Khattab bin Uthmaan narrated to us, from Isma'eel, from Abd Rabbah bin Sulaiman bin Umair, He said: "I saw Umm Dardaa' raising her hands up to her shoulders in Salaah".

It's a Hasan Hadith. This narration is also present in Al-Taarikh al-Kabeer of Imam Bukhari (78/6).

Hadith # 21

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ , حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ , أَخْبَرَنَا إِسْمَاعِيلُ , حَدَّثَنِي عَبْدُ رَبِّهِ بْنُ سُلَيْمَانَ بْنِ عُمَيْرٍ ، قَالَ : " رَأَيْتُ أُمَّ الدَّرْدَاءِ تَرْفَعُ يَدَيْهَا فِي الصَّلاةِ حَذْوَ مَنْكِبَيْهَا حِينَ تَفْتَتِحُ الصَّلاةَ , وَحِينَ تَرْكَعُ ، وَإِذَا قَالَ : سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ، رَفَعَتْ يَدَيْهَا , وَقَالَتْ : رَبَّنَا وَلَكَ الْحَمْدُ

Muhammad bin Muqatil narrated to us, Abdullah bin al-Mubarak narrated to us, Isma'eel informed us, Abd

Rabbah bin Sulaiman bin Umair narrated to us, He said: "I saw Umm Dardaa' raising her hands up to her shoulders in Salaah when starting the prayer and when going to ruku', and when He (Imam) said: "Sami' Allahu Liman Hamidah" she raised her hands and said: "Rabbana walakal Hamd"

It's Hasan.

This narration is also present in Al-Tarikh al-Kabir (78/6) of Imam Bukhari.

Note # 1: Abd Rabbah is declared to be Siqqah by Ibn Hibban (153/7), and Marwan bin Muhammad al-Dimashqi (Tarikh Dimashq 650).

Note # 2: The reports of Isma'eel bin Ayaash are authentic from the people of Shaam. (See: Tahdheb at-Tahdheeb and others)

وقال البخاري:
ونساء بَعْض أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُنَّ أَعْلَمُ مِنْ كثير هَؤُلاءِ حِينَ يَرْفَعْنَ أَيْدِيَهُنَّ فِي الصَّلاةِ

Imam Bukhari said:
The wives of some companions of the Prophet (peace be upon him) were more intelligent than them (because) they used to do rafa yadain.

Hadith # 22

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ , حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ , عَنْ عَاصِمِ بْنِ كُلَيْبٍ , عَنْ مُحَارِبِ بْنِ دِثَارٍ ، قَالَ : رَأَيْتُ ابْنَ عُمَرَ يَرْفَعُ يَدَيْهِ فِي الرُّكُوعِ ، فَقُلْتُ لَهُ فِي ذَلِكَ ، فَقَالَ : " كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ , وَرَفَعَ يَدَيْهِ "

Ishaaq bin Ibraheem al-Hanzali narrated to us, Muhammad bin Fudail narrated to us, from Aasim bin Kulaib, from Muharib bin Dithaar, He said: I saw Ibn Umar raising his hands before ruku', I asked him about it, He said: Whenever Rasulullah (sallallahu alaihi wasallam) used to stand up after two rakahs, He would say takbeer, and raise his hands."

Its Sanad is Sahih.

Hadith # 23

حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ , حَدَّثَنَا شُعْبَةُ , حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ , عَنْ أَبِيهِ , عَنْ وَائِلِ بْنِ حُجْرٍ الْحَضْرَمِيِّ رَضِيَ اللَّهُ عَنْهُ : " أَنَّهُ صَلَّى مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا أَنْ كَبَّرَ رَفَعَ يَدَيْهِ , فَلَمَّا أَرَادَ أَنْ يَرْكَعَ رَفَعَ يَدَيْهِ " .

Muslim bin Ibraheem narrated to us, Shu'bah narrated to us, Aasim bin Kulaib narrated to us, from His Father (Kulaib), from Wa'il bin Hujr al-Hadrami (May Allah be

pleased with him): He prayed with the Prophet (peace be upon him). Thus, when He said Takbeer, he raised his hands, and when He intended to bow, He raised his hands.

Its Isnad is Sahih. Ibn Khuzaimah (698, 697) graded it Sahih.

وقال البخاري:

وَيُرْوَى عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ، رَضِيَ اللَّهُ عَنْهُ , عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . وَعَنْ عُبَيْدِ بْنِ عُمَيْرٍ ، عَنْ أَبِيهِ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . وَعَنْ ابْنِ عَبَّاسٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . وَعَنْ أَبِي مُوسَى ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَنَّهُ كَانَ يَرْفَعُ يَدَيْهِ عِنْدَ الرُّكُوعِ , وَإِذَا رَفَعَ رَأْسَهُ " . وَفِيمَا ذَكَرْنَا كِفَايَةٌ لِمَنْ يَفْهَمُهُ ، إِنْ شَاءَ اللَّهُ تَعَالَى .

Imam Bukhari said:
It is narrated from Umar bin al-Khattab, Jaabir bin Abdullah, Abu Hurairah, Ubaidullah bin Umair, His Father, Ibn Abbas, and Abu Moosa (May Allah be pleased with them) that they narrated from Nabi (sallallahu alaihi wasallam), that He (peace be upon him) used to do rafa yadain before and after ruku'". (Imam Bukhari said) Whatever we have mentioned is enough for the one who (even) has (a very little) Understanding. Inshallah Ta'alah.

Hadith # 24

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ , حَدَّثَنَا عَبْدُ اللَّهِ , عَنِ ابْنِ جُرَيْجٍ قِرَاءَةً , قَالَ : أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ , أَنَّهُ سَمِعَ طَاوُسًا ، يَسْأَلُ عَنْ رَفْعِ الْيَدَيْنِ فِي الصَّلاةِ ، قَالَ : " رَأَيْتُ عَبْدَ اللَّهِ , وَعَبْدَ اللَّهِ , وَعَبْدَ اللَّهِ يَرْفَعُونَ أَيْدِيَهُمْ " . لِعَبْدِ اللَّهِ بْنِ عُمَرَ , وَعَبْدِ اللَّهِ بْنِ عَبَّاسٍ , وَعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ , قَالَ طَاوُسٌ : فِي التَّكْبِيرَةِ الأُولَى الَّتِي لِلاسْتِفْتَاحِ بِالْيَدَيْنِ أَرْفَعُ مِمَّا سِوَاهُمَا بِالتَّكْبِيرِ . قُلْتُ لِعَطَاءٍ : أَبَلَغَكُمْ أَنَّ التَّكْبِيرَةَ الأُولَى أَرْفَعُ مِمَّا سِوَاهُمَا مِنَ التَّكْبِيرِ ؟ قَالَ : لا .

Muhammad bin Muqatil narrated to us, Abdullah narrated to us, from Ibn Juraij through recitation (meaning this hadith was read to him), (Ibn Juraij) said: Al-Hasan bin Muslim informed me, He heard Tawoos, He was asked about rafa yadain in Salaah, so He (Tawoos) said: I have seen Abdullah, Abdullah, and Abdullah doing rafa yadain". Meaning Abdullah bin Umar, Abdullah bin Abbas, and Abdullah bin Zubair, Tawoos said about the first takbeer (Takbeer al-Ula), with his hands, to raise them higher than the other Takbeeraat (Plural of Takbeer). (Ibn Juraij said) I asked Ataa (bin Abi Ribaah): "Has it reached to you, that in the first takbeer, hands should be raised higher than the other Takbeerat"?? And He said: No.

Its Isnad is Sahih.

وقال البخاري:

وَلَوْ تَحَقَّقَ حَدِيثُ مُجَاهِدٍ ، أَنَّهُ لَمْ يَرَ ابْنَ عُمَرَ يَرْفَعُ يَدَيْهِ ، لَكَانَ حَدِيثُ طَاوُسٍ , وَسَالِمٍ , وَنَافِعٍ , وَمُحَارِبِ بْنِ دِثَارٍ , وَابْنِ الزُّبَيْرِ حِينَ رَأَوْهُ أَوْلَى لأَنَّ ابْنَ عُمَرَ رَوَاهُ ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَكُنْ يُخَالِفُ الرَّسُولَ مَعَ مَا رَوَاهُ أَهْلُ مَكَّةَ , وَالْمَدِينَةِ , وَالْيَمَنِ , وَالْعِرَاقِ ، أَنَّهُ كَانَ يَرْفَعُ يَدَيْهِ

Imam Bukhari said:
If the Hadith of Muhahid (from Abu Bakr bin Ayyash) gets proven, that He didn't see Ibn Umar doing rafa yadain, even then the ahadeeth of Tawoos, Saalim, Naafi', Muharib bin Dathaar, and Ibn Zubair will be more authentic, because they have seen him (doing rafa yadain), (second reason is that) He (ibn Umar) has narrated it (Rafa Yadain) from rasulullah (sallallahu alaihi wasallam), Thus, He would not go against the Prophet. Moreover, The scholars of Makkah, Madinah, Yemen, and Iraaq has narrated that they used to do rafa yadain.

It has been discussed above that the hadith of Mujahid is not Proven.

Hadith # 25

حَتَّى لَقَدْ حَدَّثَنِي مُسَدَّدٌ ، قَالَ : حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ , عَنْ شعبه , عَنْ قَتَادَةَ , عَنِ الْحَسَنِ ، قَالَ : " كَانَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " كَأَنَّمَا أَيْدِيهِمُ الْمَرَاوِحُ يَرْفَعُونَهَا إِذَا رَكَعُوا , وَإِذَا رَفَعُوا رُءُوسَهُمْ

Infact, Verily Musaddad narrated to us, Yazeed bin Zuree' narrated to us, from Shu'bah, from Qatadah, from Al-Hasan (Al-Basri), He said: Whenever the companions of the Prophet (peace be upon him) used to go to ruku' and raise their heads from it, they used to raise their hands as if they (the Hands) are fans.

Sahih.

Note # 1: In the real Version (Makhtutah), It contains "Shu'bah" while in the other Version, It contain "Sa'eed (bin Abi Aroobah)", which is not correct.

Note # 2: This Narration is Sahih with its Shawahid (other chains).

Note # 3: The Narration of Shu'bah from Qatadah is always Sahih, therefore, the objection of Qatadah's Tadlees is rejected.

Note # 4: The Narration of Abu Dawud (vol 1, pg 110), in which the words "Ila Sudooruhum" (to do rafa' yadain up to the chest in the beginning of the prayer) are present, is Da'eef due to the Tadlees of Shareek al-Kufi.

Hadith # 26

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ , حَدَّثَنَا أَبُو هِلالٍ , عَنْ حُمَيْدِ بْنِ هِلالٍ ، قَالَ : كَانَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا صَلَّوا كَأَنَّ أَيْدِيَهُمْ حِيَالَ آذَانِهِمْ كَأَنَّهَا الْمَرَاوِحُ " .
فَلَمْ يَسْتَثْنِ الْحَسَنُ , وَحُمَيْدُ بْنُ هِلالٍ أَحَدًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دُونَ أَحَدٍ

Moosa bin Isma'eel narrated to us, Abu Hilaal narrated to us, from Humaid bin Hilaal, He said: Whenever the companions of the Prophet (peace be upon him) used to perform Salah, their hands used to be (raised) up to their Ears as if they are fans.

(Imam Bukhari said:) And Hasan (Al-Basri), and Humaid bin Hilaal did not exclude any of the Sahaba (meaning: according to the Tabi'een, all the Sahabah used to do rafa yadain without any exception)

This Narration is Hasan.

Abu Hilaal Muhammad bin Saleem al-Basri is Da'eef (See Tuhfat al-Akwiya Pg 98, 17), but with the Shahid of the previous narration, it becomes Hasan.

Hadith # 27

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ , أَخْبَرَنَا عَبْدُ اللَّهِ , أَخْبَرَنَا زَائِدَةُ بْنُ قُدَامَةَ , حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ الْجَرْمِيُّ , حَدَّثَنَا أَبِي ، أَنَّ وَائِلَ بْنَ حُجْرٍ أَخْبَرَهُ , وَقَالَ : قُلْتُ : لأَنْظُرَنَّ إِلَى صَلاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ كَيْفَ يُصَلِّي ، قَالَ : فَنَظَرْتُ إِلَيْهِ " فَقَامَ فَكَبَّرَ , وَرَفَعَ يَدَيْهِ , ثُمَّ لَمَّا أَرَادَ أَنْ يَرْكَعَ رَفَعَ يَدَيْهِ مِثْلَهَا , ثُمَّ رَفَعَ رَأْسَهُ فَرَفَعَ يَدَيْهِ مِثْلَهَا , ثُمَّ جِئْتُ بَعْدَ ذَلِكَ فِي زَمَانٍ فِيهِ بَرْدٌ عَلَيْهِمْ جُلُّ الثِّيَابِ تُحَرَّكُ أَيْدِيهِمْ مِنْ تَحْتِ الثِّيَابِ " .

وَلَمْ يَسْتَثْنِ وَائِلٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَدًا إِذَا صَلَّوْا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ لَمْ يَرْفَعْ يَدَيْهِ .

Muhammad bin Muqatil narrated to us, Abdullah (bin al-Mubarak) informed us, Zaa’idah bin Qudamah informed us, Aasim bin Kulaib al-Jarmi narrated to us, My Father (Kulaib) narrated to us, Verily Wa’il bin Hujr informed him, and said: “I said: I will certainly watch how the Messenger of Allaah (peace and blessings of Allaah be upon him) prays. So I watched him and he stood up and said takbeer (“Allaahu akbar”), and raised his hands and then he did the same (rafa yadain) when he intended to bow, and when he raised his head up from the ruku’ he raised his hands likewise, then I came (to the prophet in madinah), when it was winter, Sahabahs were wearing blankets (due to the cold), and their hands were moving from below the blankets (meaning: their hands were moving because they were doing rafa yadain)

(Imam Bukhari said): Wa’il did not exclude any among the sahabah, that when they prayed with the Nabi (saw), they did not do rafa yadain.

Its Isnad is Sahih.

Ibn Khuzaymah (714,480), Ibn Hibban (485), and Ibn Jarood (208) has graded it sahih.

وقال البخاري:

وَيُرْوَى عَنْ سُفْيَانَ , عَنْ عَاصِمِ بْنِ كُلَيْبٍ , عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَسْوَدِ , عَنْ عَلْقَمَةَ ، قَالَ : قَالَ ابْنُ مَسْعُودٍ : " أَلا أُصَلِّي بِكُمْ صَلاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ! فَصَلَّى وَلَمْ يَرْفَعْ يَدَيْهِ إِلا مَرَّةً ".

وَقَالَ أَحْمَدُ بْنُ حَنْبَلٍ : عَنْ يَحْيَى بْنِ آدَمَ ، قَالَ : نَظَرْتُ فِي كِتَابِ عَبْدِ اللَّهِ بْنِ إِدْرِيسَ ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ لَيْسَ فِيهِ : ثُمَّ لَمْ يَعُدْ.

فَهَذَا أَصَحُّ لأَنَّ الْكِتَابَ أَحْفَظُ عِنْدَ أَهْلِ الْعِلْمِ لأَنَّ الرَّجُلَ رُبَّمَا حَدَّثَ بِشَيْءٍ ثُمَّ يَرْجِعُ إِلَى الْكِتَابِ فَيَكُونُ كَمَا فِي الْكِتَابِ.

Imam Bukhari said:
It is narrated from Sufyaan (Ath-Thawri), from Aasim bin Kulaib, from Abdurrehman bin al-Aswad, from Alqamah, He said: Ibn Mas'ood said: "Should I not perform with you the Salaat of Rasulullah (Sall Allahu alaihi wa Aalihi wa Sallim)?" 'Then he (Ibn Mas'ood) performed Salaat and he did not raise his hands except once."

Imam Ahmed bin Hanbal said from Yahya bin Aadam that: I have seen in the book of Aasim bin Kulaib from Abdullah bin Idrees. It does not contain the phrase "summa lam yu'ad" (He did not repeat the rafa yadain), and this narration of Abdullah bin Idrees is more authentic because according to the scholars, A book is more safe (than memory), because sometimes a person says something

and then when He looks it up (in the book) then it (authentic) is that which is found in the book.

This Hadith of Ibn Mas'ood is Da'eef due to the Tadlees of Sufyan ath-Thawri (see Noorul Aianain for details)

Hadith # 28

حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ , حَدَّثَنَا ابْنُ إِدْرِيسَ , عَنْ عَاصِمِ بْنِ كُلَيْبٍ , عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَسْوَدِ , حَدَّثَنَا عَلْقَمَةُ ، أَنَّ عَبْدَ اللَّهِ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : " عَلَّمَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّلاةَ : فَقَامَ فَكَبَّرَ وَرَفَعَ يَدَيْهِ , ثُمَّ رَكَعَ , فَطَبَّقَ يَدَيْهِ جَعَلَهُمَا بَيْنَ رُكْبَتَيْهِ " ، فَبَلَغَ ذَلِكَ سَعْدًا ، فَقَالَ : صَدَقَ أَخِي قَدْ كُنَّا نَفْعَلُ ذَلِكَ فِي أَوَّلِ الإِسْلامِ ثُمَّ أُمِرْنَا بِهَذَا . وَهَذَا الْمَحْفُوظُ عِنْدَ أَهْلِ النَّظَرِ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ

Al-Hasan bin Rabee' narrated to us, Ibn Idrees narrated to us, from Aasim bin Kulaib, from Abdurrehman bin Al-Aswad, Alqamah narrated to us, Certianly Abdullah (bin Ma'sood) said: Rasulullah (sallallahu alaihi wasallam) has teached us the prayer: He stood up, said Takbeer (Allahu Akbar), and raised his hands, then he bowed, and put his hands between his knees.

(Imam Bukhari said): Then it (this narration) reached to Sa'd (bin abi waqas), so He said: My Brother has said the truth. In the beginning of Islam we used to do the same but then we were ordered to do this (to put the hands on the knees). (Imam Bukhari said): According to the people of Research (Scholars), this is the narration which is preserved from Ibn Mas'ood.

Its Isnad is Sahih.

Ibn Khuzaymah (196), Daraqutni (339/1), and Ibn al-Jarood (196) have graded it Sahih.

It also has a Shahid in Sahih Muslim.

Imam Bukhari said "this is the narration which is preserved from Ibn Mas'ood" because the other narration of Ibn Mas'ood from Sufyan is Da'eef due to his Tadlees.

Hadith # 29

حَدَّثَنَا الْحُمَيْدِيُّ , حَدَّثَنَا سُفْيَانُ , عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ هَهُنَا ، عَنِ ابْنِ أَبِي لَيْلَى , عَنِ الْبَرَاءِ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " كَانَ يَرْفَعُ يَدَيْهِ إِذَا كَبَّرَ " .
قَالَ سُفْيَانُ : لَمَّا كَبُرَ الشَّيْخُ لَقَّنُوهُ ثُمَّ لَمْ يَعُدْ . فَقَالَ : ثُمَّ لَمْ يَعُدْ .
وَكَذَلِكَ رَوَى الْحُفَّاظُ مَنْ سَمِعَ مِنْ يَزِيدَ بْنِ أَبِي زِيَادَةَ قَدِيمًا مِنْهُمُ الثَّوْرِيُّ , وَشُعْبَةُ , وَزُهَيْرٌ لَيْسَ فِيهِ : ثُمَّ لَمْ يَعُدْ

Al-Humaidi narrated to us, Sufyaan narrated to us, from Yazeed bin Abi Ziyaad, from Ibn Abi Laila, from Al-Baraa'

(bin Aazib), Verily Nabi (sallallahu alaihi wasallam) used to raise his hands when saying Takbeer (Allahu Akbar)”.

Sufyaan (ibn Uyainah) said: When He (Yazid bin Abi Ziyad) became old Shaikh, (unknown) people put these words in his mind “Summa Lam Ya’ud” (then He did not do it (rafa yadain)) (which remained in his mind due to his weak memory).
(Imam Bukhari said): And likewise, the Huffaz (memorizers) which narrated from Yazid bin Abi Ziyaad in the old times (like) Ath-Thawri, Shu’bah, and Zuhair have not narrated the words “Summa lam Ya’ud” (and did not repeat it)

The above narration is Da’eef due to Yazeed bin Abi Ziyaad, He is Da’eef, Mudallis, and a Shi’ah, see the books of rijaal. Muhadditheen have agreed upon the weakness of this Hadith and Yazeed. (see: Talkhees al-Khabeer Vol 1, Pg 221)

Some people have tried to find the Mutabi’at (Narrator as a support) of Yazeed, but the narrator of Mutabi’at, “Muhammad bin Abi Layla” is Da’eef, see H # 30

Hadith # 30

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفُ , حَدَّثَنَا سُفْيَانُ , عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ , عَنِ ابْنِ أَبِي لَيْلَى , عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : " كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْفَعُ يَدَيْهِ إِذَا كَبَّرَ حَذْوَ أُذُنَيْهِ "

Muhammad bin Yoosuf narrated to us, Sufyaan narrated to us, from Yazeed bin Abi Ziyaad, from Ibn Abi Lailaa,

from Al-Baraa' (May Allah be pleased with him), He said: Prophet (peace be upon him) used to raise his hands up to his hears, when he used to say the Takbeer (Allahu Akbar)

It is Da'eef, see H # 28

وقال البخاري:

وَرَوَى وَكِيعٌ , عَنِ ابْنِ أَبِي لَيْلَى , عَنْ أَخِيهِ عِيسَى , وَالْحَكَمِ بْنِ عُتَيْبَةَ ، عَنِ ابْنِ أَبِي لَيْلَى , عَنِ الْبَرَاءِ , قَالَ : " رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْفَعُ يَدَيْهِ إِذَا كَبَّرَ ثُمَّ لَمْ يَرْفَعْ "

Imam al-Bukhari said:
Waki' has narrated from (Muhammad bin Abdurrehman) bin abi Lailaa, (He) from his Brother Eesaa, and Al-Hakam bin Utbah, from (Abdurrehman) bin Abi Laila, from al-Baraa, He said: I have seen the Nabi (sallallahu alaihi wasallam), He used to raise his hands when saying takbeer, and then (after that) He would not raise them (anymore).

This narration is Da'eef because of "Muhammad bin Abdurrehman bin Abi Laila".

Anwar Shah Kashmiri (Hanafi) said: "He is Da'eef according to me, as the Jumhur has concluded. (Faiz al-Bari Vol 3, Pg 168)

وقال البخاري:

وَإِنَّمَا رَوَى ابْنُ أَبِي لَيْلَى هَذَا مِنْ حِفْظِهِ فَأَمَّا مَنْ حَدَّثَ ، عَنِ ابْنِ أَبِي لَيْلَى مِنْ كِتَابِهِ فَإِنَّمَا حَدَّثَ ، عَنِ ابْنِ أَبِي لَيْلَى ، عَنْ يَزِيدَ فَرَجَعَ الْحَدِيثُ إِلَى تَلْقِينِ يَزِيدَ , وَالْمَحْفُوظُ مَا رَوَى عَنْهُ الثَّوْرِيُّ ، وَشُعْبَةُ ، وَابْنُ عُيَيْنَةَ قَدِيمًا

Imam Bukhari said:
Ibn Abi Lailah has narrated this Hadith from his Memory. The person who narrated the Hadith from Ibn Abi Lailah from his Book, has narrated from Ibn Abi Lailah, from Yazeed and thus this Hadith revolves around Yazeed (who is Da'eef), and what is preserved is that which is narrated from Ath-Thawri, Shu'bah, and Ibn Uyainah (from Yazeed) in his old time.

وقال البخاري:

احْتِجَاجُ بَعْضِ مَنْ لا يَعْلَمُ بِحَدِيثِ وَكِيعٍ ، عَنِ الأَعْمَشِ ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ ، عَنْ تَمِيمِ بْنِ طَرَفَةَ ، عَنْ جَابِرِ بْنِ سَمُرَةَ ، قَالَ : دَخَلَ عَلَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , وَنَحْنُ رَافِعُو أَيْدِينَا فِي الصَّلاةِ ، فَقَالَ : " مَا لِي أَرَاكُمْ رَافِعِي أَيْدِيَكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمُسٍ ؟ اسْكُنُوا فِي الصَّلاةِ " ، فَإِنَّمَا كَانَ هَذَا فِي التَّشَهُّدِ لا فِي الْقِيَامِ

كَانَ يُسَلِّمُ بَعْضُهُمْ عَلَى بَعْضٍ فَنَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ رَفْعِ الأَيْدِي فِي التَّشَهُّدِ , وَلا يَحْتَجُّ بِمِثْلِ هَذَا مَنْ لَهُ حَظٌّ مِنَ الْعِلْمِ ، هَذَا مَعْرُوفٌ مَشْهُورٌ لا اخْتِلافَ فِيهِ.

وَلَوْ كَانَ كَمَا ذَهَبَ إِلَيْهِ لَكَانَ رَفْعُ الأَيْدِي فِي أَوَّلِ التَّكْبِيرَةِ , وَأَيْضًا تَكْبِيرَاتُ صَلاةِ الْعِيدِ مَنْهِيًّا عَنْهَا ، لأَنَّهُ لَمْ يَسْتَثْنِ رَفْعًا دُونَ رَفْعٍ ، وَقَدْ بَيَّنَهُ حَدِيثٌ

Imam Bukhari said:
Some non-knowledgeable people have taken evidence from this Hadith narrated from Wakee', from Al-A'mash, from Al-Musayyib bin Raafi', from Tameem bin Tarfah, from Jaabir bin Samurah, He said: The Messenger of Allah (may peace be upon him) came to us and we were raising our hands, so He said: "How is it that I see you lifting your hands like the tails of headstrong horses? Be calm in prayer" (1). This riwayat is only about Tashahhud not the Qiyaam.

Some people (in prayer) used to say salam to others (while pointing their hands), so Nabi (sallallahu alaihi wasallam) forbade them to raise their hands in Tashahhud. One who has even a little knowledge, does not take evidence from this Hadith (for tark-e-Rafa yadain). This is famous among all the scholars and there is not Ikhtilaaf (difference). And if what has been said about it was true, then even the Rafa yadain of first Takbeer (in prayer) and the rafa yadain of Eidain (two eids) would have become forbidden because this Hadith does not specifiy any rafa yadain, and this has been explained in the coming Hadith. (End Quote)

(1): The Hadith of Jaabir bin Samurah above is Sahih.

It was also narrated by Imam Muslim, There is the indication of “Wa hum Qa’oodun” (and they were sitting) in the Hadith of Tamim bin Tarfah (Musnad Ahmed Vol 5, Pg 93)

Muhammad Taqi Uthmani (Deobandi) said: “The Justice is that, the Hanafiyyah taking evidence from this Hadith is weak” (Dars Tirmidhi Vol 2, Pg 36). Here “Hanafiyyah means both Deobandi and Brailwi sects, when In reality none of them is a Hanafi in true sense.

Mahmud Hasan Deobandi has the same view about this Hadith, as does Taqi Uthmani (Al-warad al-Shazi Pg 63 Taqareer Shaikhul Hind pg 65)

For more details, see Noorul Ainain (Pg 92-95

Hadith # 31

حَدَّثَنَاهُ أَبُو نُعَيْمٍ , حَدَّثَنَا مِسْعَرٌ , عَنْ عُبَيْدِ اللَّهِ بْنِ الْقِبْطِيَّةِ ، قَالَ : سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ ، يَقُولُ : كُنَّا إِذَا صَلَّيْنَا خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قُلْنَا : السَّلامُ عَلَيْكُمْ , السَّلامُ عَلَيْكُمْ , وَأَشَارَ مِسْعَرٌ بِيَدَيْهِ , فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " مَا بَالُ هَؤُلاءِ يُومِئُونَ بِأَيْدِيهِمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمُسٍ إِنَّمَا يَكْفِي أَحَدَهُمْ أَنْ يَضَعَ يَدَهُ عَلَى فَخِذِهِ ثُمَّ يُسَلِّمُ عَلَى أَخِيهِ مِنْ عَنْ يَمِينِهِ , وَمِنْ عَنْ شِمَالِهِ " .

وقال البخاري:

فَلْيَحْذَرِ امْرُؤٌ أَنْ يَتَأَوَّلَ أَوْ يَتَقَوَّلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَمْ يَقُلْ ، قَالَ اللَّهُ عَزَّ وَجَلَّ : فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ سورة النور آية 63

Abu Nu'aim narrated to us, Mis'ar narrated to us, from Ubaydullah bin al-Qibtiyyah, He said: I heard Jaabir bin Samurah saying that: we were praying behind the Prophet (peace be upon him), so we said Assalam-o-Alaikum, Assalam-o-Alaikum (to both sides), and Mis'ar pointed with his hand, thus the Prophet (peace be upon him) said: What's wrong to these people, they are pointing with their hands as if they are the tails of a Mischievious Horses, It is enough for you that everyone put his hands on his/her thigh, and then say salam on your Brother, left and right.(1)

Imam Bukhari said:
The man who says such thing about the Prophet (peace be upon him) which he didn't say, Allah (swt) said: "And let those beware who go against his order, lest a trial afflict them or there befall them a painful chastisement." (Al-Noor V: 63)

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(1) It is Sahih.

Hadith # 32

حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ , حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ ، قَالَ : سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ ، عَنْ رَفْعِ الْيَدَيْنِ فِي الصَّلاةِ ، فَقَالَ : " هُوَ شَيْءٌ تُزَيِّنُ بِهِ صَلاتَكَ "

Muhammad bin Yoosuf narrated to us, Sufyan narrated to us, from Abdul Malik, He said: I asked Sa'eed bin Jubair about rafa yadain in salaah, so He said: "This is the thing with which you beautify your prayer."

It is Sahih.

Imam Baihaqi has narrated it with Sahih Isnad from Sa'eed bin Jubair in his "Al-Sunan al-Kubra (75/2)" that Sahabah Karaam used to Rafa Yadain before and after ruku'.

Imam Nawawi has also graded it Sahih (Al-Majmoo' Sharh al-Madhab (405/3).

The narrator of Baihaqi "Ya'qoob bin Yoosuf al-Akhram" was a Famous Imam and Siqqah. (See: Sunan Kubra Baihaqi vol 5, pg 230), and (Noorul Ainain pg 126) Therefore, the saying of some contemporary Ahnaaf that Ya'qoob was not reliable is Rejected.

Hadith # 33

أَخْبَرَنَا مَحْمُودٌ , أَخْبَرَنَا عَبْدُ الرَّزَّاقِ , أَخْبَرَنَا ابْنُ جُرَيْجٍ , أَخْبَرَنِي نَافِعٌ ، أَنَّ ابْنَ عُمَرَ " كَانَ يُكَبِّرُ بِيَدَيْهِ حِينَ يَسْتَفْتِحُ ، وَحِينَ يَرْكَعُ ، وَحِينَ يَقُولُ : سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ , وَحِينَ يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ , وَحِينَ يَسْتَوِي قَائِمًا " . قُلْتُ لِنَافِعٍ : كَانَ ابْنُ عُمَرَ يَجْعَلُ الأَوَّلَ أَرْفَعَهُنَّ ، قَالَ : لا.

قَالَ أَبُو عَبْدِ اللَّهِ : " وَلَمْ يَثْبُتْ عِنْدَ أَهْلِ النَّظَرِ مِمَّنْ أَدْرَكْنَا مِنْ أَهْلِ الْحِجَازِ ، وَأَهْلِ الْعِرَاقِ ، مِنْهُمْ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ , وَعَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ , وَيَحْيَى بْنُ مَعِينٍ , وَأَحْمَدُ بْنُ حَنْبَلٍ , وَإِسْحَاقُ بْنُ رَاهَوَيْهِ , هَؤُلاءِ أَهْلُ الْعِلْمِ مِنْ أَهْلِ زَمَانِهِمْ فَلَمْ يَثْبُتْ عِنْدَ أَحَدٍ مِنْهُمْ

عَلِمْنَا فِي تَرْكِ رَفْعِ الأَيْدِي ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَلا عَنْ أَحَدٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، أَنَّهُ لَمْ يَرْفَعْ يَدَيْهِ "

Mahmud narrated to us, Abdur-Razzaq informed us, Ibn Juraij informed us, Naafi' informed us, Certainly Ibn Umar used to say the Takbeer (Allahu Akbar) with both his hands when starting (the prayer), when going to ruku', when saying "Sami allahu liman hamidah" and raising his head from ruku' and when standing up straight (after the two rakahs) (he used to do rafa yadain). I asked Naafi', Did Ibn Umar used to do the first rafa yadain (of Takbeer) higher than the others (rafa yadain), so He said: "No"

It's Isnad is Sahih.

Note # 1: This narration is also present in Musnad Abdur-razzaq (2520)

Note # 2: Mahmud bin Ghailan was the Extreme Siqqah Imam. Saying that He was Majhul is wrong. (See: Tahdheeb at-Tahdheeb etc)

(Imam) Abu Abdullah (al-Bukhari) said:
All the scholars of Hijaaz and Iraaq, that we have found, amongst them are: Abdullah bin Zubair (al-Humaidi), Ali bin Abdullah bin Ja'far (al-Madini), Yahya bin Ma'een, Ahmed bin Hanbal, and Ishaaq bin Rahwaih. These were the (biggest) scholars of their times. It is not proven from any of the (above) scholars, that they had the knowledge of not doing rafa yadain narrated from the prophet (peace be upon him) or from any of his Sahabah that they did not rafa yadain.

Hadith # 34

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ , حَدَّثَنَا عَبْدُ اللَّهِ , أَخْبَرَنَا هِشَامٌ , عَنِ الْحَسَنِ : , وَابْنِ سِيرِينَ ، أَنَّهُمَا كَانَا يَقُولانِ : " إِذَا كَبَّرَ أَحَدُكُمْ لِلصَّلاةِ فَلْيَرْفَعْ يَدَيْهِ حِينَ يُكَبِّرُ , وَحِينَ يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ "

" وَكَانَ ابْنُ سِيرِينَ ، يَقُولُ : " هُوَ مِنْ تَمَامِ الصَّلاةِ

Muhammad bin Maqatil narrated to us, Abdullah (bin al-Mubarak) narrated to us, Hishaam (bin Hisaan) informed us, from Al-Hasan (al-Basri), and (Muhammad) ibn Sireen, They both said: "When any amongst you, says the Takbeer (Allahu Akbar) for prayer, then he should raise his hands while saying Takbeer, and while raising his head from Ruku'"

And Ibn Sireen used to say: "It (rafa yadain) is from the completeness of the prayer".

It's Isnad is Da'eef.

Hishaam bin Hisaan is a Mudallis and is narrating from ('An).

Note # 1: Abdullah here means "Abdullah bin Al-Mubarak", Therefore, the sayings of some liars that Abdullah here is "Abdullah bin Lahi'a" is wrong.

Note # 2: Hishaam bin Hisaan is amongst the Famous Students of Imam Hasan al-Basri. (See: Tahdheeb at-Tahdheeb etc)

Hadith # 35

حَدَّثَنَا أَبُو الْيَمَانِ , أَنْبَأَنَا شُعَيْبٌ , عَنِ الزُّهْرِيِّ , عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ , قَالَ : رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا افْتَتَحَ التَّكْبِيرَ فِي الصَّلاةِ ، رَفَعَ يَدَيْهِ حِينَ يُكَبِّرُ حَتَّى يَجْعَلَهُمَا حَذْوَ مَنْكِبَيْهِ , وَإِذَا كَبَّرَ لِلرُّكُوعِ فَعَلَ مِثْلَ ذَلِكَ ، وَإِذَا قَالَ : " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَعَلَ مِثْلَ ذَلِكَ ، وَقَالَ : رَبَّنَا لَكَ الْحَمْدُ ، وَلا يَفْعَلُ ذَلِكَ حِينَ يَسْجُدُ , وَلا حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ " .

وقال البخاري

وَكَانَ ابْنُ الْمُبَارَكِ يَرْفَعُ يَدَيْهِ , وَهُوَ أَكْبَرُ أَهْلِ زَمَانِهِ عِلْمًا فِيمَا نَعْرِفُ ، فَلَوْ لَمْ يَكُنْ عِنْدَ مَنْ لا يَعْلَمُ مِنَ السَّلَفِ عِلْمٌ فَاقْتَدَى بِابْنِ الْمُبَارَكِ فِيمَا اتَّبَعَ الرَّسُولَ , وَأَصْحَابَهُ , وَالتَّابِعِينَ ، لَكَانَ أَوْلَى بِهِ مِنْ أَنْ يُثْبِتَهُ بِقَوْلِ مَنْ لا يَعْلَمُ , وَالْعَجَبُ أَنْ يَقُولَ أَحَدُهُمْ : بِأَنَّ ابْنَ عُمَرَ كَانَ صَغِيرًا فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , وَلَقَدْ شَهِدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لابْنِ عُمَرَ بِالصَّلاحِ

Abul Yamaan narrated to us, Shu'aib informed us, from Az-Zuhri, from Saalim bin Abdullah, Certainly Ibn Umar said: I saw Nabi (sallallahu alaihi wasallam). When he used to say the beginning Takbeer in the prayer, He used to raise both his hands up to his shoulders while saying Takbeer, and when He used to say the Takbeer for Ruku' He used to do the same, and when he used to say "Sami Allahu liman Hamida", He used to do the same, and used to say "Rabbana Lakal Hamd" (meanwhile), and when he used to do the prostration, He used not to do it then, and

when he used to raise his head from the prostration, even then he would not do it.

It's Sahih.

This narration is present in Sahih Bukhari (738) and others.

Zuhri has affirmed hearing from Saalim, in this book also, See Hadith # 38

Imam Bukhari said:
And Ibn ul-Mubarak used to do rafa yadain, and He, according to our knowledge, was the biggest scholar of his time. Thus, the non-knowledgeable person, who doesn't have the knowledge of the Salaf, need to follow ibn al-Mubarak (with-daleel) in which (Ibn ul-Mubarak) has obeyed Rasool (sallallahu alaihi wasallam), his Sahabah, and the Tabi'een. This is better for him than, that he goes on proving things from the non-knowledgeable people.

The Fact that Imam Ibnul-Mubarak used to do rafa yadain is proven from the Mutawaatir reports, see: Sunan Tirmidhi.

Hadith # 36

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ , حَدَّثَنَا ابْنُ وَهْبٍ , عَنْ يُونُسَ , عَنِ ابْنِ شِهَابٍ , عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ , عَنْ أَبِيهِ , عَنْ حَفْصَةَ , أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : " إِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَجُلٌ صَالِحٌ "

Yahya bin Sulaiman narrated to us, Ibn Wahb narrated to us, from Yoonus, from Ibn Shihab (Az-Zuhri), from Saalim bin Abdullah, from his Father (Abdullah bin Umar), from (Ummul Mu'mieen) Hafsah, Certainly Rasulullah (sallallahu alaihi wasallam) said: "Verily, Abdullah bin Umar is a Pious man."

It is Sahih.

Imam Bukhari has also narrated it in Sahih Bukhari (3741, 3740)

Hadith # 37

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ , حَدَّثَنَا سُفْيَانُ ، قَالَ : قَالَ عَمْرُو : قَالَ ابْنُ عُمَرَ : " إِنِّي لأَذْكُرُ عُمَرَ حِينَ أَسْلَمَ ، فَقَالُوا : صَبَأَ عُمَرُ , صَبَأَ عُمَرُ ، فَجَاءَ الْعَاصُ بْنُ وَائِلٍ ، فَقَالَ : صَبَأَ عُمَرُ , صَبَأَ عُمَرُ فَمَهْ ، فَأَنَا لَهُ جَارٌ ، فَتَرَكُوهُ " .

وقال البخاري

قَالَ سَعِيدُ بْنُ الْمُسَيِّبِ : لَوْ شَهِدْتُ لأَحَدٍ أَنَّهُ مِنْ أَهْلِ الْجَنَّةِ لَشَهِدْتُ لابْنِ عُمَرَ ، رَضِيَ اللَّهُ تَعَالَى عَنْهُ . وَقَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ : لَمْ يَكُنْ أَحَدٌ أَلْزَمَ لِطَرِيقِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلا أَتْبَعَ مِن ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ . وَطَعَنَ مَنْ لا يَعْلَمُ فِي وَائِلِ بْنِ حُجْرٍ : أَنَّ وَائِلَ بْنَ حُجْرٍ مِنْ أَبْنَاءِ مُلُوكِ الْيَمَنِ وَقَدِمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

فَأَكْرَمَهُ , وَأَقْطَعَ لَهُ أَرْضًا , وَبَعَثَ مَعَهُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ ، رَضِيَ اللَّهُ عَنْهُ

Ali Bin Abdullah narrated to us, Sufyaan narrated to us, He said: Umro (bin Dinaar) said: Ibn Umar said: I remember when (my father) Umar became a Muslim, so (Kaafir and Mushrik) people started saying: Umar became infidel, Umar became Infidel, then 'Aasi bin Wa'il came and said: Umar became Infidel, Umar became Infidel, so what? I am his neighbor (and Helper), so people left him (Umar).

Imam Bukhari has also narrated it in Sahih Bukhari (3865) with the same Isnad.

Imam Bukhari said:
Sa'eed bin al-Musayyab said: If I were to give the witness of someone being a "Jannati", then I would've given the witness of Ibn Umar, and Jaabir bin Abdullah (al-Ansari) said: There was no one who adhered to the Sunnah of the Prophet (peace be upon him) and followed it, more than Ibn Umar.
And the criticizing of some non-knowledgeable people on Waa'il bin Hujr (is rejected). Verily Waa'il bin Hujr was among the sons of the King of Yemen. When he came to the Prophet (peace be upon him), He honored him and gave him a piece of Land, and sent Mu'awiyah bin Abi Sufyaan with him.

Hadith # 38

أَخْبَرَنَا حَفْصُ بْنُ عُمَرَ , حَدَّثَنَا جَامِعُ بْنُ مَطَرٍ , عَنْ عَلْقَمَةَ بْنِ وَائِلٍ , عَنْ أَبِيهِ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَقْطَعَ لَهُ أَرْضًا بِحَضْرَمَوْتَ " .

وقال البخاري

وَقِصَّةُ وَائِلٍ مَشْهُورَةٌ عِنْدَ أَهْلِ الْعِلْمِ , وَمَا ذَكَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَمْرِهِ , وَمَا أَعْطَاهُ مَعْرُوفٌ بِذِهَابِهِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّةً بَعْدَ مَرَّةٍ . وَلَوْ ثَبَتَ عَنِ ، ابْنِ مَسْعُودٍ , وَالْبَرَاءِ , وَجَابِرٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْءٌ ، لَكَانَ فِي عِلَلِ هَؤُلاءِ الَّذِينَ لا يَعْلَمُونَ أَنَّهُمْ يَقُولُونَ : إِذَا ثَبَتَ الشَّيْءُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رُؤُسَاءَنَا لَمْ يَأْخُذُوا بِهَذَا , وَلَيْسَ هَذَا بِمَأْخُوذٍ فَمَا يَزِيدُونَ الْحَدِيثَ إِلا تَعَلُّلا بِرَأْيِهِمْ . وَلَقَدْ قَالَ وَكِيعٌ : مَنْ طَلَبَ الْحَدِيثَ كَمَا جَاءَ فَهُوَ صَاحِبُ سُنَّةٍ , وَمَنْ طَلَبَ الْحَدِيثَ لِيُقَوِّيَ هَوَاهُ فَهُوَ صَاحِبُ بِدْعَةٍ وَلَقَدْ أَنَّ الإِنْسَانَ يَنْبَغِي أَنْ يُلْقِيَ رَأْيَهُ لِحَدِيثِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيْثُ ثَبَتَ الْحَدِيثُ , وَلا يَعْتَلُّ بِعِلَلٍ لا تَصِحُّ لِيُقَوِّيَ هَوَاهُ , ذُكِرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " لا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ " . وَقَالَ : قَالَ مَعْمَرٌ : أَهْلُ الْعِلْمِ كَانَ الأَوَّلُ فَالأَوَّلُ أَعْلَمَ , وَهَؤُلاءِ الآخِرُ فَالآخِرُ عِنْدَهُمْ أَعْلَمُ . وَلَقَدْ قَالَ ابْنُ الْمُبَارَكِ : كُنْتُ أُصَلِّي إِلَى جَنْبِ النُّعْمَانِ بْنِ ثَابِتٍ فَرَفَعْتُ يَدَيَّ ، فَقَالَ : إِنَّمَا خَشِيتُ أَنْ تَطِيرَ ، فَقُلْتُ : إِنْ لَمْ أَطِرْ فِي أَوَّلِهِ ، لَمْ أَطِرْ فِي الثَّانِيَةِ ، قَالَ

وَكِيعٌ : رَحْمَةُ اللَّهِ عَلَى ابْنِ الْمُبَارَكِ كَانَ حَاضِرَ الْجَوَابِ فَتَحَيَّرَ الآخَرُ , وَهَذَا أَشْبَهُ مِنَ الَّذِينَ يَتَمَادُونَ فِي غَيِّهِمْ إِذَا لَمْ يُبْصِرُوا

Hafs bin Umar narrated to us, Jaami' bin Matar narrated to us, from Alqamah bin Wa'il, He narrated from his Father (Wa'il bin Hujr), Verily the Prophet (peace be upon him) had given him (Wa'il) (the area of) Hidhr Maut.

Its Isnad is Sahih, Imam Tirmidhi (1381) has graded it Hasan.

Imam Bukhari said:
The story of Wa'il bin Hujr (that Prophet (pbuh) foretold his coming to madinah) is famous among the scholars.
He used to visit the Prophet (peace be upon him) very often, and if something would've been proven from the chain of Ibn Mas'ood, Bara' (bin Azib), and Jaabir (bin Samurah), then it would be in the rejection of these non-knowldegable people. They say that "if something gets proven from the Prophet (peace be upon him) which our elders (hadith rejectors) did not use to do, then it would not be accepted". These people only take the Hadiths which are on the accordance of their opinions.
And Wakee' said: Whoever strives to attain a Hadith, Just as it reaches (him), is a Sunni, and whoever strives to get a Hadith for the corroboration of his Desires, He is a Bid'ati (innovator).
Meaning, a man should throw away his desires in front of the Hadith, when it is proven to be Sahih. And the Hadith should not be rejected due to wrong accounts.

And it is mentioned from the Prophet (peace be upon him) that (he said) “No one amongst you can be a believer until his desires are in accordance with the Deen that I have brought **(1).**

And Ma’mar (bin Rashid) said: According to the people of knowledge, those (muslims) that have passed before, were more knowledgeable (than the laters), but according to these (Hadith rejectors), the later people, are more knowledgeable than the formers!

And (Abdullah) bin al-Mubarak said: I was praying along with Nu’man bin Thabit (Abu Hanifah), then I did rafa yadain, He (Abu Hanifah) said to me: “I was afraid that you would fly away”. So I said: “When I didn’t fly at first (rafa yadain), then I couldn’t have flied at the second (rafa yadain) also.

Wakee’ said: May Allah have mercy on Ibn al-Mubarak, he was quick-witted, thus the other person became surprised (and he couldn’t answer)

This is usually the condition of those people who are active in their misguidance, when they are not followed. **(2)**

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(1): This narration due to the Tadlees of Hishaam bin Hisaan, and due to the Jahaalat of “Ghairah” is Da’eef, However, common evidences are in its accordance.

Note: This narration is present in Kitaab as-Sunnah by ibn abi asim (15) and Zammul Qalam by Al-Harwi (96) and by others with its Isnad.

(2): The Narration of the dialogue between Imam Ibn al-Mubarak and Abu Hanifah is present in the following books with the Sahih Isnad:
Taweel Mukhtaliful Hadith by Ibn Qutaibah (66), Al-Sunnah by Abdullah bin Ahmed bin Hanbal (#518), Taarikh Baghdad (vol 3, Pg 405-406), Al-Muntazim by Ibn al-Jawzi (Vol 8 Pg 136), Al-Sunan al-Kubra by Baihaqi (Vol 2 Pg 82), see: Kitaab al-Asaneed as-Sahihah fi Akhbar Abi Hanifah (# 29-36)

Hadith # 39

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ , حَدَّثَنِي اللَّيْثُ , حَدَّثَنِي يُونُسُ , عَنِ ابْنِ شِهَابٍ , أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ ، أَنَّ عَبْدَ اللَّهِ يَعْنِي ابْنَ عُمَرَ قَالَ : رَأَيْتُ رَسُولَ اللَّهِ إِذَا قَامَ إِلَى الصَّلاةِ رَفَعَ يَدَيْهِ حَتَّى تَكُونَا حَذْوَ مَنْكِبَيْهِ ثُمَّ يُكَبِّرُ , وَيَفْعَلُ ذَلِكَ حِينَ يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ , وَيَقُولُ : " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " , وَلا يَرْفَعُ حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ

Abdullah bin Saalih narrated to us, Al-Laith narrated to us, Yoonus (bin Yazeed al-Aili) narrated to us, from Ibn Shihab (az-Zuhri), Saalim bin Abdullah informed us, Verily Abdullah meaning Ibn Umar said: I saw the Messenger of Allah (sallallahu alaihi wasallam), whenever he used to stand for prayer, He would do rafa yadain until his hands were equal to both his shoulders, and then he would say Takbeer (Allahu Akbar), and when he used to raise his head from ruku', he would do the same and say: "Sami allahu liman hamida", and he did not use to do the rafa yadain when he would raise his head from sujud.

It's Sahih.

Yoonus bin Yazeed al-Aili is Siqqah according to the Jumhur of Muhadditheen, and his Hadith is Sahih. Criticizing him is Mardood. (See: Tahdheeb at-Tahdheeb etc)

Hadith # 40

حَدَّثَنَا أَبُو النُّعْمَان , حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ الشَّيْبَانِيُّ , حَدَّثَنَا مُحَارِبُ بْنُ دِثَارٍ ، قَالَ : " رَأَيْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ إِذَا افْتَتَحَ الصَّلاةَ كَبَّرَ , وَرَفَعَ يَدَيْهِ , وَإِذَا أَرَادَ أَنْ يَرْكَعَ رَفَعَ يَدَيْهِ , وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ "

Abul-Nu'man narrated to us, Abdul Wahid bin Ziyaad Ash-Shaybani narrated to us, Muharib bin Dithaar narrated to us, He said: I saw Abdullah bin Umar when he used to start the prayer, he used to raise his hands and say Takbeer (Allahu Akbar), and when he would intend to do the ruku', and raise his head from the ruku (he'd do the same).

Its Isnad is Sahih.

Abul-Nu'man Muhammad bin Fadal 'Arim had his memory deteriorated at the last part of his age, but he didn't narrate anything at the last part of his age. (See: Tahdheeb at-tahdheeb, Al-Kashif by Dhahabi (Vol 3, Pg 79, 1597), and Noorul Ainain (pg 88).

Therefore, all the narrations of Abul-Nu'man are Sahih.

Hafiz Dhahabi said: "When his memory deteriorated at the end of his age, He didn't narrate anything". It should be kept in mind that Imam Bukhari narrated Hadiths from Abul-Nu'man long before his memory deteriorated. Walhamdulillah.

Hadith # 41

حَدَّثَنَا الْعَيَّاشُ بْنُ الْوَلِيدِ , حَدَّثَنَا عَبْدُ الأَعْلَى , حَدَّثَنَا عُبَيْدُ اللَّهِ , عَنْ نَافِعٍ , عَنِ ابْنِ عُمَرَ : أَنَّهُ كَبَّرَ , وَرَفَعَ يَدَيْهِ , وَإِذَا رَكَعَ رَفَعَ يَدَيْهِ ,

وَإِذَا قَالَ : " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَفَعَ يَدَيْهِ , وَيَرْفَعُ ذَلِكَ ابْنُ عُمَرَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "

Al-Ayyaash bin al-Waleed narrated to us, Abdul A'laa narrated to us, Ubaidullah narrated to us, From Naafi', from Ibn Umar: Whenever Ibn 'Umar started the prayer with Takbir, he used to raise his hands: whenever he bowed, he used to raise his hands (before bowing) and also used to raise his hands on saying, "Sami a-l-lahu Liman hamida". Ibn 'Umar said: "The Prophet used to do the same."

It's a Sahih Hadith. It is also present in Sahih Bukhari (739).

Note # 1: The Name "Ayyaash" is written in the real Qalmi Nuskha, who is "Ibn al-Waleed", and is the famous teacher of Imam Bukhari, see Sahih Bukhari, and Tahdheeb at-Tahdheeb etc. Whereas, in the Indian Nuskha and some other Nuskhas of Juz Rafa Yadain mistakenly, "Haddathana Al-Abbas bin Al-Waleed" has been written, which is wrong. This text, which is taken from the ancient Zaahiriya Nuskha of Juz Rafa Yadain is the most authentic. Walhamdulillah.

Note # 2: The Jarah of Imam Abu Dawud on this Narration is Mardood (rejected). This narration is authenticated by Imam Bukhari, Baghwi, Ibn Khuzaymah, and Ibn Taymiyyah etc. The Jumhoor of Muhadditheen has authenticated it. See Noorul Ainain Pg 64

Hadith # 42

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ , حَدَّثَنَا مَعْمَرٌ , حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ , عَنِ ابْنِ الزُّبَيْرِ ، قَالَ : " رَأَيْتُ ابْنُ عُمَرَ حِينَ قَامَ إِلَى الصَّلاةِ رَفَعَ

يَدَيْهِ حَتَّى تُحَاذِيَ أُذُنَيْهِ , وَحِينَ يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ وَاسْتَوَى قَائِمًا فَعَلَ مِثْلَ ذَلِكَ "

Ibraheem bin Al-Mundhir narrated to us, Ma'mar narrated to us, Ibraheem bin Tahmaan narrated to us, From Ibn al-Zubair, He said: " I saw Ibn Umar, when He stood up for prayer, He raised both his hands until they were equal to his earlobes, and when he raised his head from ruku, and stood up straight, He did the same."

It's Isnad is Hasan.

Its Shahid is also present in "Masaa'il Abdullah bin Ahmed (244, 243/1) and al-Tamheed (217/9).

Hadith # 43

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ , حَدَّثَنَا اللَّيْثُ , حَدَّثَنِي نَافِعٌ ، أَنَّ عَبْدَ اللَّهِ " كَانَ إِذَا اسْتَقْبَلَ الصَّلاةَ يَرْفَعُ يَدَيْهِ , وَإِذَا رَكَعَ , وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ , وَإِذَا قَامَ مِنَ السَّجْدَتَيْنِ كَبَّرَ , وَرَفَعَ يَدَيْهِ "

Abdullah bin Saalih narrated to us, Al-Layth narrated to us, Naafi' narrated to us, Verily whenever Abdullah (bin Umar) used to stand up for prayer he used to raise both his hands, and when he used to bow, and when he used to raise up from bowing, and when he used to stand up after two Sujud (Rakahs), he used to say the Takbeer (Allah-u-Akbar) and raise his hands (again).

Sahih.

When the expert Muhadditheen like; Imam Bukhari narrate from Abdullah bin Saalih, then his ahadeeth are Sahih. (See: Tahdheeb at-Tahdheeb, Hadi ul-Sari Muqqadimah Fathul Bbari, etc).

Therefore, the Jarah of “Kathir ul-Ghalat” in this Narration is mardood.
This narration also has many chains anyway.

Hadith # 44

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ , حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ , عَنْ أَيُّوبَ , عَنْ نَافِعٍ , عَنِ ابْنِ عُمَرَ , أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " كَانَ إِذَا كَبَّرَ رَفَعَ يَدَيْهِ , وَإِذَا رَكَعَ , وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ "

Moosa bin Isma’eel narrated to us, Hammah bin Salamah Narrated to us, from Ayyub, from Naafi’, from Ibn Umar, Verily the messenger of Allah (peace be upon him) used to raise his hands when he used to say the Takbeer (Allah-u-Akbar), and when he used to bow, and when he used raise up from bowing (he used to do the same).

It is Sahih.

Imam Baihaqi has narrated it from Moosa bin Isma’eel in “Ma’rifatul Sunan wal Athaar (42/1)”.

Note: This Hadith is narrated from before the Ikhtalat (deterioration of memory) of Hammad bin Salamah. (see: Al-Kawakib al-Niraat etc)

It also has many Shawahid. Imam Muslim has narrated it with the sanad of Qatadah (391/865)

Hadith # 45

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ , حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ , أَخْبَرَنَا قَتَادَةُ , عَنْ نَصْرِ بْنِ عَاصِمٍ , عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " كَانَ إِذَا دَخَلَ فِي الصَّلاةِ رَفَعَ يَدَيْهِ إِلَى فُرُوعِ أُذُنَيْهِ , وَإِذَا رَكَعَ , وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَعَلَ مِثْلَهُ "

Moosa bin Isma'eel narrated to us, Hammad bin Salamah narrated to us, Qatadah informed us, from Nasr bin Asim, from Maalik bin Huwairath, Verily, whenever the prophet (peace be upon him) entered the Salaah, He used to do the rafa yadain up to his earlobes. And when he used to bow, and rise up from bowing, he used to do the same.

It is Sahih.

Ibraheem bin Tahmaan said: The person who doesn't do rafa yadain, tell us then, where does he do the first rafa yadain from? [Ref: Sahih Ibn HIbban with reference to Ithaaf al-Marrahla Ibn Hajr 89/13]

Hadith # 46

وثنا محمود قال:

قَالَ ابْنُ عُلَيَّة : أَخْبَرَنَا خَالِدٌ " أَنَّ أَبَا قِلابَة كَانَ يَرْفَعُ يَدَيْهِ إِذَا رَكَعَ , وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ , وَكَانَ إِذَا سَجَدَ بَدَأَ بِرُكْبَتَيْهِ , وَكَانَ إِذَا قَامَ ادَّعَمَ عَلَى يَدَيْهِ ، قَالَ : وَكَانَ يَطْمَئِنُّ فِي الرَّكْعَةِ الأُولَى ثُمَّ يَقُومُ ".

وَذُكِرَ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ

Mahmood narrated to us: Ibn Uliyyah said: Khalid informed us, “Verily Abu Qilabah used to do rafa yadain whenever he used to go to ruku’ and rise up from ruku. And when he used to prostrate, he would begin with his knees, and when he used to rise, he used to rest on his hands, and have some rest in the first rakah, and then he used to stand up, He mentioned it from Maalik bin Huwairath.

It’s Da’eef.

Note: If Mahmood here means, Mahmood bin Ghailaan, then its Sanad is Sahih, and if it is Mahmood bin Ishaaq al-Khazaa’l, then its sanad is Munqata’. Due to this uncertainty, I have deemed this Hadith to be Da’eef. Wallahu a’lam.

Hadith # 47

أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ , أَخْبَرَنَا أَبُو عَامِرٍ , حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ , عَنْ أَبِي الزُّبَيْرِ , عَنْ طَاوُسٍ ، أَنَّ ابْنَ عَبَّاسٍ " كَانَ إِذَا قَامَ إِلَى الصَّلاةِ رَفَعَ يَدَيْهِ حَتَّى تُحَاذِيَ أُذُنَيْهِ الْيُسْرَى , وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ , وَاسْتَوَى قَائِمًا فَعَلَ مِثْلَ ذَلِكَ "

Abdullah bin Muhammad informed us, Abu Amir informed us, Ibraheem bin Tahmaan narrated to us, from Abu Zubair, from Tawoos, Verily, Whenever Ibn Abbas used to stand for Prayer, He used to do rafa yadain up to his ears, when he used to stand up straight from ruku' He would do the same.

It is Sahih.

The sanad of this Hadith is weak due to the Tadlees of Abu Zaubair, but this hadith becomes authentic in the light of Shawahid.

Hadith # 48

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ , أَخْبَرَنَا عَبدُ اللَّهِ , أَخْبَرَنَا إِسْمَاعِيلُ , حَدَّثَنِي صَالِحُ بْنُ كَيْسَانَ , عَنِ عَبْدِ الرَّحْمَنِ الأَعْرَجِ , عَنْ أَبِي هُرَيْرَةَ ، قَالَ : كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ حِينَ يُكَبِّرُ يَفْتَتِحُ الصَّلاةَ وَحِينَ يَرْكَعُ "

Muhammad bin Maqatil narrayed to us, Abdullah informed us, Isma'eel informed us, Saalih bin Kaisaan narrated to us, from Abdurrehman al-A'raj, from Abu Hurairah, He said: Prophet (peace be upon him) used to raise both his hands up to his shoulders whenever he used to say the takbeer to begin the Salaah, and when he used to bow (he would do the same)

This narration is Sahih with this Matn.

Due to Isma'eel bin Ayyash being narrating this hadith from non-Syrian people, this Isnad is Weak (the narrations of Isma'eel from non-syrians is considered weak), but its Matn has authentic Shawahid. See Sahih Ibn Khuzaymah (344/1).

Note: In the Indian Nuskha after "Muhammad bin Maqatil", it says "Akhbarna 'Aafiaa", which is a mistake; the correct wording is "Akhbarna Abdullah" as is written in the real Zaahiriya Nuskha.

Hadith # 49

حَدَّثَنَا إِسْمَاعِيلُ , حَدَّثَنَا مالك، عَنْ نَافِعٍ ، أَنَّ عَبْدَ اللَّهِ ابْنَ عُمَرَ " كَانَ إِذَا افْتَتَحَ الصَّلاةَ رَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ , وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ "

Isma'eel narrated to us, Maalik (bin Anas) narrated to us, from Naafi', Verily whenever Abdullah bin Umar used to start the prayer, he used to raise both his hands up to his shoulders, and when he used to rise up from ruku (he used to do the same).

It is Sahih. This narration is present in Sunan abu Dawud with the sanad of Imam Malik.

Note: In the Indian Nukha, and some other Nuskhas, after "Haddathana Isma'eel", "Haddathana Maalik" has been dropped, while this is present in the real ancient nuskha Zaahiriya.

Hadith # 50

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ , أَخْبَرَنَا عَبْدُ اللَّهِ ، أَخْبَرَنَا ابْنُ عَجْلانَ , قَالَ : سَمِعْتُ النُّعْمَانَ بْنَ أَبِي عَيَّاشٍ , يَقُولُ : " لِكُلِّ شَيْءٍ زِينَةٌ , وَزِينَةُ الصَّلاةِ أَنْ تَرْفَعَ يَدَيْكَ إِذَا كَبَّرْتَ , وَإِذَا رَكَعْتَ , وَإِذَا رَفَعْتَ رَأْسَكَ مِنَ الرُّكُوعِ "

Muhammad bin Maqatil narrated to us, Abdullah (bin al-Mubarak) informed us, (Muhammad) bin 'Ajlaan informed us, He said: I heard Al-Nu'man bin Abi Ayyash, saying that: "Everything has an adornment, and the adornment of prayer is that whenever you say Takbeer, raise both your hands, and when you bow for ruku', and when you rise up from ruku' (you do the same)."

Its Isnad is Sahih.

Note # 1: In the Indian Nuskha, "Akhbarna Abdullah bin Ajlaan" is written, which is a mistake. In the the Zahiriya Nuskha, after Muhammad bin Maqatil, It says, "Akhbarna Abdullah Akhbarna Ibn Ajlaan" and this is correct.

Note # 2: If Muhammad bin Ajlaan affirms his hearing, then he is a Sahihul Hadith. The Jumhoor of Muhadditheen have declared him Siqqah and Truthful. The claim of his Ikhtilaat on this narration is not Sahih.

Hadith # 51

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ, أَخْبَرَنَا عَبْدُ اللَّهِ, أَخْبَرَنَا الأَوْزَاعِيُّ , حَدَّثَنِي حَسَّانُ بْنُ عَطِيَّةَ , عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ ، قَالَ : " رَفْعُ الأَيْدِي لِلتَّكْبِيرَةِ " , قَالَ : " وَأَرَاهُ حِينَ نَنْحَنِي

Muhammad bin Maqatil narrated to us, Abdullah (bin al-Mubarak) informed us, Al-Awzaa'I informed us, Hassaan bin Atiyyah narrated to us, from Al-Qaasim bin Mukhirah, he said: "Rafa Yadain is for Takbeer" , (and) He said: "I think when he bows" (meaning we should do rafa yadain when we go to ruku')

Its Sanad is Sahih.

Hadith # 52

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ , عَنْ عَبْدِ اللَّهِ , أَخْبَرَنَا شَرِيكٌ , عَنْ لَيْثٍ , عَنْ عَطَاءٍ ، قَالَ : " رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ , وَأَبَا سَعِيدٍ الْخُدْرِيَّ ، وَابْنَ عَبَّاسٍ ، وَابْنَ الزُّبَيْرِ ، " يَرْفَعُونَ أَيْدِيَهُمْ حِينَ يَفْتَتِحُونَ الصَّلاةَ , وَإِذَا رَكَعُوا , وَإِذَا رَفَعُوا رُءُوسَهُمْ مِنَ الرُّكُوعِ "

Muhammad bin Maqatil narrated to us, from Abdullah (bin al-Mubarak), Shareek (bin Abdullah al-Qadhi) informed us, from Layth (bin Abi Saleem), from Ataa (bin Abi Ribaah), he said: "I saw Jaabir bin Abdullah, Abu Sa'eed al-Khudhri, Ibn Abbas, and Ibn al-Zubair, "they used to do rafa yadain when they used to start the prayer, when they used to go to ruku', and when they used to rise up from ruku'."

It is Hasan.

Note: In the real Zaahiri Nuskha, “Haddathana Muhammad bin Maqatil” is written, while in the Indian Nuskha, “Haddathana Maqatil” is written, which is wrong.

Hadith # 53

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ , أَخْبَرَنَا عَبْدُ اللَّهِ , أَخْبَرَنَا عِكْرِمَةُ بْنُ عَمَّارٍ ، قَالَ : " رَأَيْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ , وَالْقَاسِمَ بْنَ مُحَمَّدٍ , وَعَطَاءً , وَمَكْحُولا ، يَرْفَعُونَ أَيْدِيَهُمْ فِي الصَّلاةِ إِذَا رَكَعُوا , وَإِذَا رَفَعُوا ".

Muhammad bin Maqatil narrated to us, Abdullah (bin al-Mubarak) informed us, Ikrimah bin Ammar informed us, he said: “I saw Saalim bin Abdullah, Al-Qaasim bin Muhammad, Ataa, and Makhool, whenever they used to do ruku in salah, and when they used to rise up from ruku’ they used raise both their hands.

Its Isnad is Hasan.

If Ikrimah bin Ammar affirms his hearing, then he is Hasnaul Hadith.

Hadith # 54

وَقَالَ جَرِيرٌ عَنْ لَيْثٍ , عَنْ عَطَاءٍ ، وَمُجَاهِدٍ أَنَّهُمَا كَانَا " يَرْفَعَانِ أَيْدِيَهُمَا فِي الصَّلاةِ ، وَكَانَ نَافِعٌ , وَطَاوُسٌ يَفْعَلانِهِ "

Jareer narrated from Layth, from Ataa, and Mujaahid (bin Jabr) that: Verily they both used to do rafa yadain in prayer, and Naafi' and Tawoos (also) used to do it.

It's Hasan.

These athar were not found with their chain, but doing rafa yadain from Ataa', Mujahid, Naafi' and Tawoos, is proven from other authentic sources.

Hadith # 55

وَعَنْ لَيْثٍ , عَنِ ابْنِ عُمَرَ , وَسَعِيدِ بْنِ جُبَيْرٍ , وَطَاوُسٍ ، وَأَصْحَابِهِ : " أَنَّهُمْ كَانُوا يَرْفَعُونَ أَيْدِيَهُمْ إِذَا رَكَعُوا

And Layth narrated from, Ibn Umar, Sa'eed bin Jubair, Tawoos, and their Companions: They all used to raise both their hands when they used to go to ruku'.

It is Hasan.

Its Muttasil sanad was not found, but due to the other shawahid, this hadith is Hasan.

Hadith # 56

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ , حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ , حَدَّثَنَا عَاصِمٌ ، قَالَ : " رَأَيْتُ أَنَسَ بْنَ مَالِكٍ إِذَا افْتَتَحَ الصَّلاةَ كَبَّرَ , وَرَفَعَ يَدَيْهِ كُلَّمَا رَكَعَ , وَرَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ "

Moosa bin Isma'eel narrated to us, Abdul Wahid bin Ziyaad narrated to us, Aasim (al-Ahwol) narrated to us, he said: I saw Anas bin Malik, he used to say the takbeer when he used to start the prayer, and he used to do the rafa yadain whenever he bowed, and whenever he rose up from ruku'.

Its Isnad is Sahih.

Hadith # 57

حَدَّثَنَا خَلِيفَةُ بْنُ خَيَّاطٍ , حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ , حَدَّثَنَا سَعِيدٌ , عَنْ قَتَادَةَ ، أَنَّ نَصْرَ بْنَ عَاصِمٍ حَدَّثَهُمْ ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ ، قَالَ : " رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْفَعُ يَدَيْهِ إِذَا رَكَعَ , وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ ، حَتَّى يُحَاذِيَ بِهِمَا فُرُوعَ أُذُنَيْهِ "

Khaleefah bin Khayyat narrated to us, Yazeed bin Zuree' narrated to us, Sa'eed (bin abi Aroobah) narrated to us, from Qatadah, Verily Nasr bin Aasim narrated to them, from Maalik bin Huwairath, he said: "I saw prophet (peace be upon him), He used to do raise both his hands whenever he bowed, and whenever he used to rise up from ruku', until they (his hands) were up to his earlobes."

It is Sahih.

Imam Muslim (26/391) has narrated it with the sanad of Sa'eed bin Abi Aroobah.

Hadith # 58

وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ ، عَنِ الرَّبِيعِ بْنِ صُبَيْحٍ , قَالَ : " رَأَيْتُ مُحَمَّدًا ، وَالْحَسَنَ , وَأَبَا نَضْرَةَ , وَالْقَاسِمَ بْنَ مُحَمَّدٍ , وَعَطَاءً , وَطَاوُسًا , وَمُجَاهِدًا , وَالْحَسَنَ بْنَ مُسْلِمٍ , وَنَافِعًا , وَابْنَ أَبِي نَجِيحٍ إِذَا افْتَتَحُوا الصَّلاةَ رَفَعُوا أَيْدِيَهُمْ , وَإِذَا رَكَعُوا , وَإِذَا رَفَعُوا رُءُوسَهُمْ مِنَ الرُّكُوعِ "

Abdrurehmaan bin Mahdi narrated to us, from Ar-Rabee bin Sabeeh, he said: I saw Muhammad (bin Sireen), Al-Hasan (al-Basri), Abu Nadrah, Al-Qaasim bin Muhammad, Ataa' (bin Abi Ribaah), Tawoos, Mujaahid, Al-Hasan bin Muslim, Naafi', and (Abdullah bin) Abi Najeeh, "They all used to do rafa yadain, whenever they used to start the prayer, and when go to ruku', and when rise up from ruku'"

It is Hasan.

Abu Bakr Al-Athram has narrated this narration "Muttasilan" from Rabee' bin Sabeeh. See: Al-Tamheed Vol 9, Pg 218.

Rabeeh bin Sabeeh, according to the Jumhoor of Muhadditheen is a Weak narrator, therefore, this Sanad is weak, but with the other Shawahid, it becomes Hasan.

وقال البخاري

وَهَؤُلاءِ أَهْلُ مَكَّةَ ، وَأَهْلُ الْمَدِينَةِ ، وَأَهْلُ الْيَمَنِ ، وَأَهْلُ الْعِرَاقِ ، قَدْ تَوَاطَأُوا عَلَى رَفْعِ الأَيْدِي

Imam Bukhari said:
These are the people of Makkah, Madinah, Yemen, and Iraaq; they all agree upon doing rafa yadain.

Hadith # 59

وَقَالَ وَكِيعٌ ، عَنِ الرَّبِيعِ ، قَالَ : " رَأَيْتُ الْحَسَنَ , وَمُجَاهِدًا , وَعَطَاءً , وَطَاوُسًا , وَقَيْسَ بْنَ سَعْدٍ , وَالْحَسَنَ بْنَ مُسْلِمٍ ، يَرْفَعُونَ أَيْدِيَهُمْ إِذَا رَكَعُوا , وَإِذَا سَجَدُوا "
وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ : هَذَا مِنَ السُّنَّةِ

Wakee' said, from Al-Rabee', that he said: I saw Al-Hasan, Mujahid, Ataa, Tawoos, Qais bin Sa'd, and Al-Hasan bin Muslim, they all used to raise their hands, whenever they (intended to) do ruku', and whenever they (intended to) do sujud.
Abdurrehman bin Mahdi said: This is from Sunnah.

It is a Da'eef Hadith.

This narration was not found with the full Muttasil chain.

Besides Qays bin Sa'd, the rafa yadain is proven from other Ulama from other narrations.

Hadith # 60

وَقَالَ عُمَرُ بْنُ يُونُسَ : حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ ، قَالَ : " رَأَيْتُ الْقَاسِمَ , وَطَاوُسًا , وَمَكْحُولا , وَعَبْدَ اللَّهِ بْنَ دِينَارٍ , وَسَالِمًا ونافعاً، يَرْفَعُونَ أَيْدِيَهُمْ إِذَا اسْتَقْبَلَ أَحَدُهُمُ الصَّلاةَ , وَعِنْدَ الرُّكُوعِ , وَالسُّجُودِ "

Umer bin Yunus said: Ikrimah bin Ammar narrated to us, he said: I saw Al-Qaasim, Tawoos, Makhool, Abdullah bin Dinar, Saalim, and Naafi, whenever they used to start the prayer, they used to raise their hands, and they also used to do it with ruku' (meaning before ruku') and with Sujud (meaning before sujud).

It is Hasan.

This narration was not found with linked chian. But it is Hasan in the light of Shawahid.

In the real Zaahiri Nuskha, "Umar bin Yunus" is present, while in the Indian Nuskha, mistakenly Umro bin Yunus has been written.

Hadith # 61

وَقَالَ وَكِيعٌ : عَنِ الأَعْمَشِ , عَنْ إِبْرَاهِيمَ ، أَنَّهُ ذَكَرَ لَهُ حَدِيثَ وَائِلِ بْنِ حُجْرٍ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " كَانَ يَرْفَعُ يَدَيْهِ إِذَا رَكَعَ , وَإِذَا سَجَدَ ".

قَالَ إِبْرَاهِيمُ : لَعَلَّهُ كَانَ فَعَلَهُ مَرَّةً.

وَهَذَا ظَنٌّ مِنْهُ لِقَوْلِهِ : فَعَلَهُ مَرَّةً ، مَعَ أَنَّ وَائِلا ذَكَرَ ، أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , وَأَصْحَابَهُ غَيْرَ مَرَّةٍ يَرْفَعُونَ أَيْدِيَهُمْ , وَلا يَحْتَاجُ وَائِلٌ إِلَى الظُّنُونِ لأَنَّ مُعَايَنَتَهُ أَكْثَرُ مِنْ حُسْبَانِ غَيْرِهِ

Wakee' said: from Al-A'mash, from Ibraheem (al-Nakh'ai), that this Hadith of Waa'il bin Hujr was mentioned to Ibraheem al-Nakh'ai, (which says that) "Verily prophet (peace be upon him) used to do rafa yadain when doing ruku' and when going to sujud (meaning after standing from ruku)"
Ibraheem said: It may be that, he did it only one time. **(2)**

And it is (only) his presumption that he (pbuh) may have done it once. Whereas, Waa'il bin Hujr has mentioned, that he has seen the prophet and his companions many times doing rafa yadain. Waa'il bin Hujr is not in need of the presumptions and opinions of people, because he, seeing from his own eyes, is far better than the assumption of another person.

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(2): It is Da'eef.

This narration was not found with the linked chain

Secondly: A'mash is a Mudallis, and the narrations of a Mudallis in other than Sahihain, which are narrated form 'An, are Da'eef. See: Khazain al-Sunan (Vol 1, Pg 1) by Sarfaraz Safdar Deobandi, and other common books of Usul al-Hadith.

وقال البخاري

وَقَدْ بَيَّنَهُ زَائِدَةُ ، فَقَالَ : حَدَّثَنَا عَاصِمٌ , حَدَّثَنَا أَبِي ، أَنَّ وَائِلَ بْنَ حُجْرٍ أَخْبَرَهُ ، قَالَ : قُلْتُ : " لأَنْظُرَنَّ إِلَى صَلاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ يُصَلِّي ، فَكَبَّرَ وَرَفَعَ يَدَيْهِ فَلَمَّا رَكَعَ رَفَعَ يَدَيْهِ ، فَلَمَّا رَفَعَ رَأْسَهُ رَفَعَ يَدَيْهِ مِثْلَهَا ، ثُمَّ أَتَيْتُهُمْ بَعْدَ ذَلِكَ فِي زَمَانٍ فِيهِ بَرْدٌ فَرَأَيْتُ النَّاسَ عَلَيْهِمْ جُلُّ الثِّيَابِ تُحَرَّكُ أَيْدِيهِمْ تَحْتَ الثِّيَابِ " .
فَهَذَا وَائِلٌ بَيَّنَ فِي حَدِيثِهِ ، أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , وَأَصْحَابَهُ يَرْفَعُونَ أَيْدِيَهُمْ مَرَّةً بَعْدَ مَرَّةٍ .

Imam Bukhari said:
And Zaidah (bin Qudamah) mentioned and said: Aasim narrated to us, My Father (Kulaib al-Jarmi) narrated to us, Verily Waa'il bin Hujr informed him, and said: "I said, I will look at the prayer of the prophet, (to know) how he prays? So he said the takbeer and raised his hands (when he intended to bow, he raised his hands), then when he raised his head (from ruku), he did rafa yadain likewise. Then after that, I came (to madinah) in the winter. People had blankets over them, their hands were moving (in doing rafa yadain) from beneath their blankets." **(1)**

This is Waa'il (bin Hujr), who has described in his hadith that he has seen the prophet and his companions doing rafa yadain one after another.

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(1): It is Sahih.

Hadith # 62

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ , حَدَّثَنَا ابْنُ إِدْرِيسَ ، قَالَ : سَمِعْتُ عَاصِمُ بْنُ كُلَيْبٍ , عَنْ أَبِيهِ , أَنَّهُ سَمِعَهُ ، يَقُولُ : سَمِعْتُ وَائِلَ بْنَ حُجْرٍ , يَقُولُ : قَدِمْتُ الْمَدِينَةَ ، قُلْتُ : " لأَنْظُرَنَّ إِلَى صَلاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَافْتَتَحَ الصَّلاةَ فَكَبَّرَ وَرَفَعَ يَدَيْهِ ، فَلَمَّا رَفَعَ رَأْسَهُ رَفَعَ يَدَيْهِ "

Abdullah bin Muhammad narrated to us, (Abdullah) bin Idrees narrated to us, he said: I heard Aasim bin Kulaib narrating from his father, they were saying that: I heard Waa'il bin Hujr saying that: "I came to Madinah, I said: I will certainly watch the prayer of the prophet (peace be upon him), thus he started the prayer, said the takbeer, and raised his hands, then when he rose his head up (from ruku'), he raised his hands."

Its Isnad is Sahih. Ibn Khuzaymah (641) has declared it Sahih.

Hadith # 63

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ , حَدَّثَنَا مَالِكٌ , عَنْ نَافِعٍ : " أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ إِذَا افْتَتَحَ الصَّلاةَ رَفَعَ يَدَيْهِ , وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ "

Isma'eel bin Abi Awais narrated to us, Maalik narrated to us, from Naafi', verily whenever Abdullah bin Umar used

to start the prayer, he used to raise his hands, and (also used to do it) when he used to rise up from ruku'"

It is Sahih.

Note: There are many Nuskhas of Muwatta Imam Maalik. In the Nuskha of Ismaeel bin abi Awais this hadith was written exactly the same, which Imam Bukhari narrated as Tahdeeth after hearing it.

Hadith # 64

حَدَّثَنَا عَيَّاشٌ , حَدَّثَنَا عَبْدُ الأَعْلَى , حَدَّثَنَا حُمَيْدٌ , عَنْ أَنَسٍ أَنَّهُ " كَانَ يَرْفَعُ يَدَيْهِ عِنْدَ الرُّكُوعِ "

Ayyash (bin al-Waleed) narrated to us, Abdul A'la narrated to us, Humaid narrated to us, from Anas (bin Malik), "He used to do rafa yadain wit ruku'"

It is Sahih.

Hadith # 65

حَدَّثَنَا آدَمُ , حَدَّثَنَا شُعْبَةُ , حَدَّثَنَا الْحَكَمُ بْنُ عُتَيْبَةَ ، قَالَ : " رَأَيْتُ طَاوُسًا يَرْفَعُ يَدَيْهِ إِذَا كَبَّرَ , وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ "

Aadam narrated to us, Shu'bah narrated to us, Al-Hakam bin Utaibah narrated to us, he said: I saw Tawoos, he used to raise his hands when he said Takbeer, and when rose his head up from ruku'.

Its Isnad is Sahih.

وقال البخاري

مَنْ زَعَمَ أَنَّ رَفْعَ الأَيْدِي بِدْعَةٌ فَقَدْ طَعَنَ فِي أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , وَالسَّلَفِ مِنْ بَعْدِهِمْ , وَأَهْلِ الْحِجَازِ ، وَأَهْلِ الْمَدِينَةِ ، وَأَهْلِ مَكَّةَ ، وَعِدَّةٍ مِنْ أَهْلِ الْعِرَاقِ ، وَأَهْلِ الشَّامِ ، وَأَهْلِ الْيَمَنِ ، وَعُلَمَاءِ أَهْلِ خُرَاسَانَ ، مِنْهُمُ ابْنُ الْمُبَارَكِ ، حَتَّى شُيُوخِنَا عِيسَى بْنِ مُوسَى أَبِي أَحْمَدَ , وَكَعْبِ بْنِ سَعِيدٍ , وَالْحَسَنِ بْنِ جَعْفَرٍ , وَمُحَمَّدِ بْنِ سَلامٍ ، إِلا أَهْلَ الرَّأْيِ مِنْهُمْ ، وَعَلِيِّ بْنِ الْحَسَنِ , وَعَبْدِ اللَّهِ بْنِ عُثْمَانَ ، وَيَحْيَى بْنِ يَحْيَى , وَصَدَقَةَ , وَإِسْحَاقَ , وَعَامَّةِ أَصْحَابِ ابْنِ الْمُبَارَكِ.

وَكَانَ الثَّوْرِيُّ , وَوَكِيعٌ , وَبَعْضُ الْكُوفِيِّينَ لا يَرْفَعُونَ أَيْدِيَهُمْ.

وَقَدْ رَوَوْا فِي ذَلِكَ أَحَادِيثَ كَثِيرَةً , وَلَمْ يُعَنِّفُوا عَلَى مَنْ رَفَعَ يَدَيْهِ , وَلَوْلا أَنَّهَا حَقٌّ مَا رَوَوْا تِلْكَ الأَحَادِيثَ لأَنَّهُ لَيْسَ لأَحَدٍ أَنْ يَقُولَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَمْ يَقُلْ , وَمَا لَمْ يَفْعَلْ

Imam Bukhari said:

Whoever assumes that rafa yadain is a Bid'ah, then verily, he has jeered/insulted the sahaba, the salaf, those after them, and the scholars of Hijaaz, Madinah, Makkah, a vast majority of Iraaq, Shaam, Yemen, and Kharasan, including Imam Ibn al-Mubarak. Infact the students of our teachers- Eesa bin Moosa, Abu Ahmed, Ka'b bin Sa'eed, Hasan bin Ja'far, Muhammad bin Salaam, Ali bin Al-Hasan, Abdullah bin Uthman, Yahya bin Yahya, Sadqa, Ishaaq bin Rahwaih, and Abdullah bin al-Mubarak (also used to do rafa yadain), except the people of Rai (opinion).

Sufyan Ath-Thawri, Wakee' and some Kufis did not used to do rafa yadain **(2)**.

And they (wakee' and sufyan) have (also) narrated many ahadeeth (in the proof of rafa yadain), and they never stopped anyone from doing rafa yadain. And if it was not true, then they wouldn't have mentioned these ahadeeth, because no one should attribute a thing on prophet which he didn't say.

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(2): It is not proven from any of the sahih hadith, that Sufyaan and Wakee' did not used to do rafa yadain. Wallahu a'lam.

لِقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " مَنْ تَقَوَّلَ عَلَيَّ مَا لَمْ أَقُلْ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ ".

وَلَمْ يَثْبُتْ عَنْ أَحَدٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ لا يَرْفَعُ يَدَيْهِ , وَلَيْسَ أَسَانِيدُهُ أَصَحَّ مِنْ رَفْعِ الأَيْدِي.

Because Prophet (peace be upon him) said: “Whoever relates something from me that I have not said, he shall take a place for himself in Hell.”
And it is not proven from any of the companions of the prophet (peace be upon him) that they didn’t do rafa yadain, and there are no chains that are authentic more than the chains of rafa yadain.

Hadith # 66

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ , حَدَّثَنَا مُعْتَمِرٌ , عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ , عَنِ ابْنِ شِهَابٍ , عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ , عَنْ أَبِيهِ , عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، أَنَّهُ كَانَ " يَرْفَعُ يَدَيْهِ إِذَا دَخَلَ فِي الصَّلاةِ , وَإِذَا أَرَادَ أَنْ يَرْكَعَ يَرْفَعُ رَأْسَهُ , وَإِذَا قَامَ مِنَ الرَّكْعَتَيْنِ يَرْفَعُ يَدَيْهِ فِي ذَلِكَ كُلِّهِ ، وَكَانَ عَبْدُ اللَّهِ يَفْعَلُهُ "

Muhammad bin Abu Bakr al-Mudaddami narrated to us, Ma’tamar narrated to us, from Ubaidullah bin Umar, from Ibn Shihab, from Saalim bin Abdullah, from his Father (Ibn Umar), he narrated from the prophet (peace be upon him) that Verily whenever he used to enter the prayer, he used to raise his hands, and whenever he intended to do ruku’ and raised his head from it, and when stood up after two rakahs, he used to raise his hands in all these positions, and Abdullah (bin Umar) (also) used to do it.

It is Sahih.

Imam Nasai, Ibn Khuaymah, and Ibn HIbban have narrated it with the sanad of Ma’tamar bin Sulaiman.

Hadith # 67

حَدَّثَنَا قُتَيْبَةُ , حَدَّثَنَا هُشَيْمٌ , عَنِ الزُّهْرِيِّ , عَنْ سَالِمٍ , عَنْ أَبِيهِ ، قَالَ : " كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْفَعُ يَدَيْهِ إِذَا افْتَتَحَ الصَّلاةَ , وَإِذَا رَكَعَ يَرْفَعُ يَدَيْهِ , وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ "

Qutaibah narrated to us, Hushaim narrated to us, from Az-Zuhri, from Saalim, from his father (Abdullah bin Umar), he said: Allah's Apostle used to raise both his hands when opening the prayer; and (also) used to raise his hands when bowing. And (also) when raising the head from ruku’.

It is Sahih.

Hadith # 68

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ , حَدَّثَنِي اللَّيْثُ , حَدَّثَنَا عَقِيلٍ , عَنِ ابْنِ شِهَابٍ , قَالَ : أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ، قَالَ

: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " إِذَا افْتَتَحَ الصَّلاةَ يَرْفَعُ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ , وَإِذَا أَرَادَ أَنْ يَرْكَعَ , وَبَعْدَمَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ ".

Abdullah bin Saalih narrated to us, Al-Layth narrated to us, 'Aqeel narrated to us, from Ibn Shihaab (az-Zuhri), he said: Saalim bin Abdullah informed us, Verily Abdullah bin Umar said: Apostle of Allah (peace be upon him), used to raise both his hands when opening the prayer, until they were up to his shoulders, and when he intended to bow, and when raised his head after bowing (he did the same)."

It is Sahih.

Hadith # 69

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشَبٍ , حَدَّثَنَا عَبْدُ الْوَهَّابِ , حَدَّثَنَا عُبَيْدُ اللَّهِ , عَنْ نَافِعٍ , عَنِ ابْنِ عُمَرَ : أَنَّهُ كَانَ يَرْفَعُ يَدَيْهِ إِذَا دَخَلَ فِي الصَّلاةِ , وَإِذَا رَكَعَ , وَإِذَا قَالَ : " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ , وَإِذَا قَامَ مِنَ الرَّكْعَتَيْنِ يَرْفَعُهُمَا " . وَعَنِ الزُّهْرِيِّ ، عَنْ سَالِمٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ .

Muhammad bin Abdullah bin Hoshab narrated to us, Abdul Wahhab narrated to us, Ubaidullah narrated to us, from

Naafi', from Ibn Umar: Whenever Ibn 'Umar started the prayer, he used to raise his hands: whenever he bowed, he used to raise his hands (before bowing) and also used to raise his hands on saying, "Sami a-l-lahu Liman hamida", and he used to do the same on rising from the second Rak'a (for the 3rd Rak'a). It is narrated from Az-Zuhri, from Saalim, from Ibn 'Umar that: "The Prophet (peace be upon him) used to do the same."

It is Sahih.

Hadith # 70

وَزَادَ وَكِيعٌ ، عَنِ الْعُمَرِيِّ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَنَّهُ كَانَ يَرْفَعُ يَدَيْهِ إِذَا رَكَعَ , وَإِذَا سَجَدَ "

And Wakee' added in the sanad of Al-Umri, from Naafi', from Ibn Umar, from the Prophet (peace be upon him), "that Verily he used to raise his hands when bowing, and when going to sujud."

It is Da'eef.

This Matn was not found with the full sanad from Wakee'. In Musnad Ahmed this narration is narrated briefly. The sanad of Ahmed is Hasan. The narrations of Al-Umri from Naafi' are Saalih. See: The books of Rijaal, and Athaar al-Sunan.

وقال البخاري

وَالْمَحْفُوظُ مَا رَوَى عُبَيْدُ اللَّهِ وَأَيُّوبُ , وَمَالِكٌ ، وَابْنُ جُرَيْجٍ ، وَاللَّيْثُ ، وَعِدَّةٌ مِنْ أَهْلِ الْحِجَازِ ، وَأَهْلِ الْعِرَاقِ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ ، فِي رَفْعِ الأَيْدِي عِنْدَ الرُّكُوعِ , وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ.

وَلَوْ صَحَّ حَدِيثُ الْعُمَرِيِّ ، عَنْ نَافِعٍ ، عَنِ ابْنِ عُمَرَ لَمْ يَكُنْ مُخَالِفًا لِلأَوَّلِ لأَنَّ أُولَئِكَ ، قَالُوا : إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَلَوْ ثَبَتَ لاسْتَعْمَلْنَا كِلَيْهِمَا , وَلَيْسَ هَذَا مِنَ الْخِلافِ الَّذِي يُخَالِفُ بَعْضُهُمْ بَعْضًا لأَنَّ هَذِهِ زِيَادَةٌ فِي الْفِعْلِ , وَالزِّيَادَةُ مَقْبُولَةٌ إِذَا ثَبَتَتَ.

Imam Bukhari said:
What is preserved is that, which is narrated from Ubaidullah, Ayyub (al-Sakhtiyani), Maalik (bin Anas), Ibn Juraij, and Layth (bin Sa'd); the people of Hijaz, and the vast majority of the people of Iraaq has narrated from Naafi', from Ibn Umar that: (they) used to do rafa yadain before and after ruku', and if the narration of Al-Umri from Naafi', from Ibn Umar, is Sahih, then it is not against the first hadith.
Because he said: "When he raised his head from ruku", and if it would've been proven, then we have used both of them. And this is not a kind of difference, in which one narrator would oppose the other (openly), because this is an addition to the action. And the addition (of a Siqqah narrator) is acceptable if it gets proven.

وَقَالَ وَكِيعٌ : عَنِ ابْنِ أَبِي لَيْلَى , عَنْ نَافِعٍ , عَنِ ابْنِ عُمَرَ , وَعَنِ ابْنِ أَبِي لَيْلَى , عَنِ الْحَكَمِ , عَنْ مِقْسَمٍ , عَنِ ابْنِ عَبَّاسٍ , عَنِ النَّبِيِّ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : " لا تُرْفَعُ الأَيْدِي إِلا فِي سَبْعَةِ مَوَاطِنَ : فِي افْتِتَاحِ الصَّلاةِ , وَاسْتِقْبَالِ الْكَعْبَةِ , وَعَلَى الصَّفَا وَالْمَرْوَةِ , وَبِعَرَفَاتٍ , وَبِجَمْعٍ وَفِي الْمَقَامَيْنِ ، وَعِنْدَ الْجَمْرَتَيْنِ " ,

Wakee' said: from Ibn Abi Laila, from Naafi', from Ibn Umar. And (also with the sanad) from Ibn Abi Laila, from Al-Hakam, from Miqsam, from Ibn Abbas, from the prophet (peace be upon him), that he said: "Hands should be raised only in seven places: at the beginning of salah, when making Istiqbal of the Ka'ba, at Safa and Marwa, during Wuqoof (Arafah & Muzdalifah), and at Hajrah Aswad.

It is Da'eef.

Its Narrator, Muhammad bin Abdurrehman ibn Abi Laila, according to the majority of Muhadditheen is weak.

Note: The same narration in Musannaf ibn Abi Shaibah is also weak due to the Ikhtalat of the narrator, "Ataa bin al-Sa'ib". See: Al-Kawakib al-Nirat by Ibn al-Kayal and common books of Mukhtalatain. Therefore, making it a support for the narration of Ibn Abi Laila is not Sahih.

قَالَ عَلِيُّ بْنُ مُسْهِرٍ وَالْمُحَارِبِيُّ عَنِ ابْنِ أَبِي لَيْلَى , عَنِ الْحَكَمِ , عَنْ مِقْسَمٍ , عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

قَالَ شُعْبَةُ : إِنَّ الْحَكَمَ لَمْ يَسْمَعْ مِنْ مِقْسَمٍ إِلا أَرْبَعَةَ أَحَادِيثَ لَيْسَ فِيهَا هَذَا الْحَدِيثُ.

وَلَيْسَ هَذَا مِنَ الْمَحْفُوظِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، لأَنَّ أَصْحَابَ نَافِعٍ خَالَفُوا , وَحَدِيثُ الْحَكَمِ عَنْ مِقْسَمٍ مُرْسَلٌ.

Ali bin Mashar, and al-Muharbi has narrated it (the above hadith) (with the sanad) from Ibn Abi Laila, from Al-Hakam, from Miqsam, from Ibn Abbas, from the prophet (peace be upon him).

Shu'bah said: Al-Hakam did not hear any hadith from Miqsam except four times, and this hadith is not among them.

And this (narration) is not preserved from the prophet (peace be upon him), because the students of Naafi' have opposed (Ibn Abi Laila), and the narration of al-Hakam from Miqsam is Mursal (meaning Munqata')

وَقَدْ رَوَى طَاوُسٌ , وَأَبُو جَمْرَةَ ، وَعَطَاءٌ ، أَنَّهُمْ رَأَوُا ابْنَ عَبَّاسٍ " يَرْفَعُ يَدَيْهِ عِنْدَ الرُّكُوعِ , وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ ".

مَعَ أَنَّ حَدِيثَ ابْنَ أَبِي لَيْلَى لَوْ صَحَّ قَوْلُهُ تُرْفَعُ الأَيْدِي فِي سَبْعَةِ مَوَاطِنَ لَمْ يَقُلْ فِي حَدِيثِ وَكِيعٍ " لا تُرْفَعُ إِلا فِي هَذِهِ الْمَوَاطِنِ ".

فَتُرْفَعُ فِي هَذِهِ الْمَوَاطِنِ , وَعِنْدَ الرُّكُوعِ , وَإِذَا رَفَعَ رَأْسَهُ حَتَّى تُسْتَعْمَلَ هَذِهِ الأَحَادِيثُ كُلُّهَا , وَهَذَا لَيْسَ مِنَ التَّضَادِ , وَقَدْ قَالَ هَؤُلاءِ

: إِنَّ الأَيْدِي تُرْفَعُ فِي تَكْبِيرَاتِ الْعِيدَيْنِ الْفِطْرِ , وَالأَضْحَى , هُنَّ أَرْبَعَ عَشْرَةَ تَكْبِيرَةً فِي قَوْلِهِمْ , وَلَيْسَ هَذَا فِي حَدِيثِ ابْنِ أَبِي لَيْلَى.

وَهَذَا يَدُلُّ أَنَّهُمْ لَمْ يَعْتَمِدُوا عَلَى حَدِيثِ ابْنَ أَبِي لَيْلَى ، قَالَ بَعْضُ الْكُوفِيِّينَ : يَرْفَعُ يَدَيْهِ فِي تَكْبِيرَةِ الْجَنَازَةِ , وَهِيَ أَرْبَعُ تَكْبِيرَاتٍ , وَهَذِهِ كُلُّهَا زِيَادَةٌ عَلَى ابْنِ أَبِي لَيْلَى.

وَقَدْ رُوِيَ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَيْرِ وَجْهٍ ، أَنَّهُ كَانَ يَرْفَعُ يَدَيْهِ فِي سِوَى هَذِهِ السَّبْعَةِ .

Tawoos, Abu Hamza and Ataa (bin Abi Ribaa) have narrated that they have seen Abdullah bin Umar doing rafa yadain during ruku' and after raising his head after ruku'.

Even if (for the sake of argument) the Hadith of Ibn Abi Laila was authentic, that hands should be raised only in seven places, but in the hadith of Wakee', these words that hands should not raised except in seven places, are not there. Thus rafa yadain should be done in these places, and it should also be done during ruku' and after raising the head from ruku', so that all the ahadeeth can be followed, and this is not a contradiction.
And these (Munkireen-e-Rafa Yadain) people say that rafa yadain should be done in the takbeerat of Eid ul-Fitr and Eid ul-Adha, and these are fourteen takbeeraat in their saying.
And these (takbeerat) are not (included) in the hadith of Ibn Abi Laila, and this is a proof that they (Kufis) did not believe in the hadith of Ibn abi Laila, and according to

some kufis, rafa yadain should (also) be done in the takbeeraat of funeral prayer, and these are four (aaditional) takbeers. And all these (Takbeerat) are an addition to the hadith of Ibn Abi Laila.

And it is narrated from the prophet (peace be upon him) through many chains that, he (also) used to do rafa yadain except these seven places.

Hadith # 71

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ , حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ , عَنْ ثَابِتٍ , عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " كَانَ يَرْفَعُ يَدَيْهِ فِي الاسْتِسْقَاءِ "

Moosa bin Isma'eel narrated to us, Hammad bin Salamah narrated to us, from Thabit, from Anas (bin Malik radiallah anhu), Verily the prophet (peace be upon him) used to raise his hands in (the prayer of) Istisqaa (asking for rain).

This narration is Sahih.

It is also present in Sahih Muslim (896).

Hadith # 72

حَدَّثَنَا مُسَدَّدٌ , حَدَّثَنَا أَبُو عَوَانَةَ , عَنْ سِمَاكِ بْنِ حَرْبٍ , عَنْ عِكْرِمَةَ , عَنْ عَائِشَةَ زَعَمَ أَنَّهُ سَمِعَ مِنْهَا أَنَّهَا رَأَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : يَدْعُو رَافِعًا يَدَيْهِ ، يَقُولُ : " إِنَّمَا أَنَا بَشَرٌ فَلا تُعَاقِبْنِي ، أَيُّمَا رَجُلٍ مِنَ الْمُؤْمِنِينَ آذَيْتُهُ أَوْ شَتَمْتُهُ فَلا تُعَاقِبْنِي فِيهِ "

Musaddad narrated to us, Abu Awanah narrated to us, from Samaak bin Harb, from Ikrimah, from Aisha, He (Ikrimah) affirmed for sure that he heard it from her (Aisha) that She saw the prophet (peace be upon him) making dua while raising his hands, he was saying: “(O Allah!) I am (only) a human, so don’t punish me, whoever among the believers is hurt, or has been insulted by me, then don’t punish me for it.

Its Isnad is Da’eef.

Imam Bukhari has also narrated it in Al-Adab al-Mufrad from Musaddad.

The Narration of Samaak from Ikrimah is always Da’eef. See: Tahdheeb at-Tahdheeb etc.

Afaan has done Mutabi’at of Musaddad in Musnad Ahmed (258/6)

Note: This narration is present in Sahih Muslim with this meaning without the phrase saying that, “He (pbuh) was raising his hands”

Hadith # 73

حَدَّثَنَا عَلِيٌّ , حَدَّثَنَا سُفْيَانُ , عَنْ أَبِي الزِّنَادِ , عَنِ الأَعْرَجِ , عَنْ أَبِي هُرَيْرَةَ , قَالَ : اسْتَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقِبْلَةَ , وَتَهَيَّأَ وَرَفَعَ يَدَيْهِ ، قَالَ : " اللَّهُمَّ اهْدِ دَوْسًا , وَأْتِ بِهِمْ "

Ali (bin al-Madini) narrated to us, Sufyaan (bin Uyainah) narrated to us, from Abu al-Zinaad, from Al-A'raj, from Abu Hurairah, he said: "The Apostle of Allah (peace be upon him) turned towards the Qiblah, got ready (for Dua) and raised his hands, (and) said: "O Allah! Give Hidaya (guidance) to Doos (a Tribe), and bring them (to Islam)."

It is Sahih.

Imam Bukhari has also narrated it in Al-Adab al-Mufrad (611) from Ali bin Al-Madini. For more details see Musnad al-Humaidi. This narration is present in Sahih Bukhari briefly.

Hadith # 74

حَدَّثَنَا أَبُو النُّعْمَانِ ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ ، حَدَّثَنَا حَجَّاجٌ الصَّوَّافُ , عَنْ أَبِي الزُّبَيْرِ , عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ، أَنَّ الطُّفَيْلَ بْنَ عَمْرٍو ، قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : هَلْ لَكَ فِي حِصْنٍ , وَمَنَعَةٍ حِصْنِ دَوْسٍ فَأَبَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمَا ذَخَرَ اللَّهُ لِلأَنْصَارِ , وَهَاجَرَ الطُّفَيْلُ , وَهَاجَرَ مَعَهُ رَجُلٌ مِنْ قَوْمِهِ فَمَرِضَ الرَّجُلُ فَجَاءَ إِلَى قَرْنٍ فَأَخَذَ مِشْقَصًا فَقَطَعَ وَدَجَيْهِ فَمَاتَ فَرَآهُ الطُّفَيْلُ فِي الْمَنَامِ ، فَقَالَ : مَا فَعَلَ اللَّهُ بِكَ ، قَالَ : غَفَرَ لِي بِهِجْرَتِي إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : مَا شَأْنُ يَدَيْكَ ؟ قَالَ : قِيلَ إِنَّا لَنْ نُصْلِحَ مِنْكَ مَا

أَفْسَدْتَ مِنْ نَفْسِكِ ، فَقَصَّهَا الطُّفَيْلُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , فَقَالَ : " اللَّهُمَّ , وَلِيَدَيْهِ فَاغْفِرْ " ، فَرَفَعَ يَدَيْهِ .

Abul-Nu'man narrated to us, Hammad bin Zayd narrated to us, Hajjaj al-Sawwaf narrated to us, from Abul-Zubair, from Jaabir bin Abdullah, Verily Tufail bin Umro said to the prophet (peace be upon him): Do you need a fort, and the power of the fort of Doos (a tribe). The Apostle of Allah (peace be upon him) declined this offer, because whatever Allah has prepared for the Ansaar (is better than this). Tufail and a man from his Tribe migrated together (with the prophet to Madinah). Then that man got sick, so he took hold of an iron head of an arrow and cut his finger-joints and then he died. Tufail then saw him in a dream and said: What treatment did your Allah accord to you? He replied. Allah granted me pardon for my migration to the Apostle (may peace be upon him): He (Tufail) again said: What is this that I see you wrapping up your hands? He replied: I was told (by Allah): We would not set right anything of yours which you damaged yourself. Tufail narrated this (dream) to the Messenger of Allah (peace be upon him). Upon this he prayed: O Allah! Grant pardon even to his hands, and raised his hands.

It is Sahih.

Hadith # 75

حَدَّثَنَا قُتَيْبَةُ , حَدَّثَنَا عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدٍ , عَنْ عَلْقَمَةَ بْنِ أَبِي عَلْقَمَةَ , عَنْ أُمِّهِ , عَنْ عَائِشَةَ , أَنَّهَا قَالَتْ : خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ ، فَأَرْسَلْتُ بَرِيرَةَ فِي أَثَرِهِ لِتَنْظُرَ أَيْنَ يَذْهَبُ ، فَسَلَكَ نَحْوَ بَقِيعِ الْغَرْقَدِ فَوَقَفَ فِي أَدْنَى الْبَقِيعِ ثُمَّ رَفَعَ يَدَيْهِ , ثُمَّ انْصَرَفَ , فَرَجَعَتْ بَرِيرَةُ ، فَأَخْبَرَتْنِي فَلَمَّا أَصْبَحْتُ سَأَلْتُهُ ، فَقُلْتُ : يَا رَسُولَ اللَّهِ ، أَيْنَ خَرَجْتَ اللَّيْلَةَ ؟ قَالَ : " بُعِثْتُ إِلَى أَهْلِ الْبَقِيعِ لأُصَلِّيَ عَلَيْهِمْ " .

Qutibah narrated to us, Abdul Azeez bin Muhammad narrated to us, from Alqamah bin Abi Alqamah, from his mother (Marjana), from Aisha, She said: One day the Apostle of Allah (peace be upon him) got out (of the house), I sent Bareerah behind him so that she may see where is he heading to, thus he went to Baqee' al-Gharqad (grave yard), then he stood in the middle of the graveyard, and raised both his hands, then came back, so bareerah also came back, and (she) told me the whole story, In the morning, I asked him, O Messenger of Allah (peace be upon him), "Where did you go last night?" so he said: I was sent (by Allah through Wahee) to the people of baqee' so that I may pray for them.

Its Isnad is Hasan.

Imam Ibn Hibban (Al-Ihsaan 3740), Haakim (488/1), and Dhahabi have graded it Sahih. It also has a shahid in Sahih Muslim (103/974).

Hadith # 76

حَدَّثَنَا مُسْلِمٌ , حَدَّثَنَا شُعْبَةُ , عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ , عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ ، قَالَ : أَخْبَرَنِي مَنْ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَدْعُو عِنْدَ أَحْجَارِ الزَّيْتِ بَاسِطًا كَفَّيْهِ " .

Muslim (bin Ibraheem) narrated to us, Shu'bah narrated to us, from Abd Rabbah bin Sa'eed, from Muhammad bin Ibraheem Al-Tamimi, he said: I was informed by one who saw the prophet (peace be upon him) making dua near the rocks of oil, he (peace be upon him) had elevated his palms (while praying).

Its Isnad is Sahih.

Imam Abu Dawud (1172) has also narrated it in his Sunan from Muslim bin Ibraheem. It also has some chains in Sahih Ibn HIbban etc…

Hadith # 77

حَدَّثَنَا يَحْيَى بْنُ مُوسَى , حَدَّثَنَا عَبْدُ الْحَمِيدِ , حَدَّثَنَا إِسْمَاعِيلُ هُوَ ابْنُ عَبْدِ الْمَلِكِ ، عَنِ ابْنِ أَبِي مُلَيْكَةَ , عَنْ عَائِشَةَ , قَالَتْ : " رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَافِعًا يَدَيْهِ حَتَّى بَدَا ضَبْعَاهُ ، يَدْعُو بِهِنَّ لِعُثْمَانَ رَضِيَ اللَّهُ عَنْهُ " .

Yahya bin Moosa narrated to us, Abdul-Hamid narrated to us, Isma'eel who is Abdul Malik narrated to us, from Ibn Abi Mulaikah, from Aisha, She said: "I saw the messenger of Allah (peace be upon him) raising his hands, until his armpits were visible, he was praying for Uthman (bin Affan) radiallahanhu (may Allah be pleased with him)

Its Sanad is Da'eef.

Isma'eel bin Abdul Malik, according to the Jumhoor, is weak; despite that, Hafidh Haithami has declared its sanad to be Hasan (Majma al-Zawaid vol 9, pg 85)

Hadith # 78

حَدَّثَنَا أَبُو نُعَيْمٍ , حَدَّثَنَا الْفُضَيْلُ بْنُ مَرْزُوقٍ , عَنْ عَدِيِّ بْنِ ثَابِتٍ , عَنْ أَبِي حَازِمٍ , عَنْ أَبِي هُرَيْرَةَ , قَالَ : ذَكَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى اللَّهِ عَزَّ وَجَلَّ يَا رَبِّ يَا رَبِّ , وَمَطْعَمُهُ حَرَامٌ , وَمَشْرَبُهُ حَرَامٌ , وَمَلْبَسُهُ حَرَامٌ , وَغُذِّيَ بِالْحَرَامِ ، فَأَنَّى يُسْتَجَابُ لِذَلِكَ " .

Abu Na'eem (Al-Fadal bin Dukain) narrated to us, Al-Fudail bin Marzooq narrated to us, from Adi bin Thabit, from Abi Haazim, from Abu Hurairah, he said: The prophet (peace be upon him) mentioned about a man who is traveling, whose hair are all messed up and dusty, He raises his hands towards Allah (swt) and says: "O my Lord! O my Lord!, (whereas) His food is Haraam, his drink is haraam, his clothes are haraam, and his nourishment

has been done with that which is haraam, then how can his dua be accepted?

It is Sahih.

It is also present in Sahih Muslim (1015) from the sanad of Fudail bin Marzooq.

Hadith # 79

أَخْبَرَنَا مُسْلِمٌ , أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ , عَنْ نُعَيْمِ بْنِ حَكِيمٍ , عَنْ أَبِي مَرْيَمَ , عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : رَأَيْتُ امْرَأَةَ الْوَلِيدِ جَاءَتْ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَشْكُو إِلَيْهِ زَوْجَهَا أَنَّهُ يَضْرِبُهَا ، فَقَالَ لَهَا : " اذْهَبِي فَقُولِي لَهُ : كَيْتَ وَكَيْتَ " . فَذَهَبَتْ ثُمَّ رَجَعَتْ ، فَقَالَتْ : إِنَّهُ عَادَ يَضْرِبُنِي ، فَقَالَ لَهَا : " اذْهَبِي فَقُولِي لَهُ : إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَكَ " , فَذَهَبَتْ ثُمَّ عَادَتْ , فَقَالَتْ : إِنَّهُ يَضْرِبُنِي فَقَالَ : " اذْهَبِي فَقُولِي لَهُ : كَيْتَ وَكَيْتَ " ، فَقَالَتْ : إِنَّهُ يَضْرِبُنِي فَرَفَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ وَقَالَ : " اللَّهُمَّ عَلَيْكَ بِالْوَلِيدِ " .

Muslim (bin Ibraheem) narrated to us, Abdullah bin Dawood informed us, from Nu'aim bin Hakeem, from Abu Maryam, from Ali (radiallahanhu), he said: I saw the wife of Waleed bin Uqbah, she came to the prophet (peace be upon him), she was complaining about her husband that he beats her, so He (pbuh) said: go back! And tell him these things, she went, came back, and said, He is beating her again, so he said: go to him, and tell him that, "Verily the prophet is telling you (not to beat your wife),

thus she went, and came back again, and said, He still beats me, so He (pbuh) said, go and tell him these things, she said, Certainly he beats me, so the messenger of Allah (pace be upon him) raised his hands and prayed (to Allah) saying, “O Allah! Punish Al-Waleed”

Its Isnad is Hasan.

Abu Maryam al-Saqfi is declared to be siqqah by Ibn HIbban and Dhahabi, therefore, his hadith doesn’t fall from the level of Hasan.

Hafidh Haithami said: Its Narrators are Siqqah (Majma Al-Zawaid 332/4).

For the information of Waleed bin Uqbah, see: Seer al-A’lam al-Nabula (412/3)

Hadith # 80

حَدَّثَنَا مُحَمَّدُ بْنُ سَلامٍ , أَنْبَأَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ , عَنْ حُمَيْدٍ , عَنْ أَنَسٍ ، قَالَ : قَحَطَ الْمَطَرُ عَامًا فَقَامَ بَعْضُ الْمُسْلِمِينَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ جُمُعَةٍ ، فَقَالَ : يَا رَسُولَ اللَّهِ قَحَطَ الْمَطَرُ , وَأَجْدَبَتِ الأَرْضُ , وَهَلَكَ الْمَالُ فَرَفَعَ يَدَيْهِ , وَمَا تَرَى فِي السَّمَاءِ سَحَابَةً : " فَمَدَّ يَدَيْهِ حَتَّى رَأَيْتُ بَيَاضَ إِبْطَيْهِ يَسْتَسْقِي اللَّهَ عَزَّ وَجَلَّ " ، فَمَا صَلَّيْنَا الْجُمُعَةَ حَتَّى أَهَمَّ الشَّابَّ الْقَرِيبَ الدَّارِ الرُّجُوعُ إِلَى أَهْلِهِ فَدَامَتْ جُمُعَةً حَتَّى كَانَتِ الْجُمُعَةُ الَّتِي تَلِيهَا ، قَالَ : يَا رَسُولَ اللَّهِ تَهَدَّمَتِ الْبُيُوتُ , وَحُبِسَ الرُّكْبَانُ فَتَبَسَّمَ لِسُرْعَةِ مَلالَةِ ابْنِ آدَمَ , وَقَالَ بِيَدِهِ : " اللَّهُمَّ حَوَالَيْنَا , وَلا عَلَيْنَا " . فَتَكَشَّطَتْ عَنِ الْمَدِينَةِ .

Muhammad bin Salam narrated to us, Isma’eel bin Ja’far informed us, from Humaid (al-Taweel), from Anas (bin

Malik), he said: One year when the rain stopped, a man from the Muslims came to the prophet (peace be upon him) during the day of Jumuah (Friday) and said: “O Messenger of Allah! Rain has stopped, and property (and cattles) are dieing, so he (peace be upon him) raised both his hands, no cloud could be seen in the sky, so he raised his hands until I saw the whiteness of his armpits. He was asking for rain from Allah, we didn’t finish the Jumuah (yet) that (it rained very hard) the people, instead of going their houses, went to the nearby house, for shelter until the next Friday came (and it was still raining). That man said: “O Messenger of Allah! Houses have broken down, and the travels of travellers have stopped (meaning: Pray to stop the rain), then the prophet smiled on the early/quick cloyingness of Bani Adam and said: “O Allah send it (the rain) away from us, and don’t send it on us”, then the clouds went away from Madinah.

It is Sahih.

Imam Ibn Khuzaymah (1789) has declared it Sahih. It has many shawahid in Sahih Bukhari (933) and Sahih Muslim (897). Therefore, the “An-ana” of Humaid at-Taweel here, is not harmful.

Hadith # 81

حَدَّثَنَا مُسَدَّدٌ , حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ , عَنْ جَعْفَرٍ , حَدَّثَنِي أَبُو عُثْمَانَ ، قَالَ : " كُنَّا نَجِيءُ وَ عُمَرُ يَؤُمُّ النَّاسَ ، ثُمَّ يَقْنُتُ بِنَا بَعْدَ الرُّكُوعِ يَرْفَعُ يَدَيْهِ حَتَّى تَبْدُوَ كَفَّاهُ , وَيَخْرُجُ ضَبْعَاهُ " .

Musaddad narrated to us, Yahya bin Sa'eed (Al-Qattan) narrated to us, from Ja'far, Abu Uthman narrated to us, he said: We used to come when Umar was to be leading the people in prayer, he used to read the qunoot with us, after ruku', he used to raise his hands until his palms get visible, and his arms get uncovered.

Its Sanad is Da'eef.

It is certain from the Tabwiyat of Ibn Abi Shaibah that this Hadith relates to the Qunoot of Fajr. The narrator Ja'far bin Mamoon is weak according to the jumhoor of muhadditheen.

Hadith # 82

حَدَّثَنَا قَبِيصَةُ , حَدَّثَنَا سُفْيَانُ , عَنْ أَبِي عَلِيٍّ هُوَ جَعْفَرُ بْنُ مَيْمُونٍ بَيَّاعُ الأَنْمَاطِ , قَالَ : سَمِعْتُ أَبَا عُثْمَانَ ، قَالَ : " كَانَ عُمَرُ يَرْفَعُ يَدَيْهِ فِي الْقُنُوتِ " .

Qabeesah (bin Uqbah) narrated to us, Sufyaan (Ath-Thawri) narrated to us, from Abu Ali who is Ja'far bin Mamoon, narrated from a blanket seller, he said, I heard Abu Uthman saying that: Umar (bin al-Khattab) used to raise his hands in Qunoot.

Its Isnad is Da'eef

Hadith # 83

حَدَّثَنَا عَبْدُ الرَّحِيمِ الْمُحَارِبِيُّ , حَدَّثَنَا زَائِدَةُ , عَنْ لَيْثٍ , عَنْ عَبْدِ الرَّحْمَنِ بْنِ الأَسْوَدِ , عَنْ أَبِيهِ , عَنْ عَبْدِ اللَّهِ : " أَنَّهُ كَانَ يَقْرَأُ فِي آخِرِ رَكْعَةٍ مِنَ الْوِتْرِ : قُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ يَرْفَعُ يَدَيْهِ وَيَقْنُتُ قَبْلَ الرَّكْعَةِ " .

وَهَذِهِ الأَحَادِيثُ كُلُّهَا صَحِيحَةٌ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , لا يُخَالِفُ بَعْضُهَا بَعْضًا , وَلَيْسَ فِيهَا تَضَادٌّ لأَنَّهَا فِي مَوَاطِنَ مُخْتَلِفَةٍ .

Abdul-Raheem al-Muharbi narrated to us, Zaidah (bin Qudamah) narrated to us, from Layth (bin abi Saleem), from Abdur-Rehman bin al-Aswad, from His father (Aswad), from Abdullah (bin Masud), verily he used to recite "Qul Hu Allahu Ahad" in the last unit of witr, then he used to raise both his hands and read the qunoot before ruku'. **(1)**

(Imam Bukhari said) All these ahadeeth narrated from the prophet and his sahabah are Sahih (except a few). These (ahadeeth) do not oppose each other and neither is there any contradiction in them, because this is the practice of diferent occasions.

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(1): Its Isnad is Da'eef.

Layth bin Abi Saleem, according to the jumhoor of Muhadditheen, is weak. He also got a weak memorizer at the end of his age, and he is also accused of Tadlees.

In a narration present in Taarikh Yahya bin Ma'een, the affirmation, that Abdullah bin Masud used to raise both his hands up to his chest, is present. (meaning: this rafa yadain is that of Duaa)

Hadith # 84

قَالَ ثَابِتٌ ، عَنْ أَنَسٍ : " مَا رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْفَعُ يَدَيْهِ فِي الدُّعَاءِ إِلا فِي الاسْتِسْقَاءِ ".

فَأَخْبَرَ أَنَسٌ بِمَا كَانَ عِنْدَهُ مَا رَأَى مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , وَلَيْسَ هَذَا بِمُخَالِفٍ لِرَفْعِ الأَيْدِي فِي أَوَّلِ التَّكْبِيرَةِ.

وَقَدْ ذَكَرَ أَنَسٌ أَيْضًا ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْفَعُ يَدَيْهِ إِذَا كَبَّرَ , وَإِذَا رَكَعَ , وَقَوْلُهُ فِي الدُّعَاءِ ، سِوَى الصَّلاةِ ، وَسِوَى رَفْعُ الأَيْدِي فِي الْقُنُوتِ

Thabit narrated from Anas that: I didn't see the prophet (peace be upon him) raising his hands in any dua except the dua for rain. **(1)**

(Imam Bukhari said) Anas explained (everything), with his knowledge that he had, and that which he saw from the prophet (peace be upon him), and this hadith is not against the rafa yadain of the beginning of prayer.

And Anas has also narrated that the messenger of Allah (peace be upon him) used to raise his hands whenever he said the takbeer, and when went to ruku. His saying about Dua, is different than the rafa yadain of salaah and qunoot.

It is Sahih.

This narration is also present in Sahih Bukhari and Sahih Muslim with this meaning.

Hadith # 85

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ , عَنْ يَحْيَى بْنِ سَعِيدٍ , عَنْ حُمَيْدٍ , عَنْ أَنَسٍ : " أَنَّهُ كَانَ يَرْفَعُ يَدَيْهِ عِنْدَ الرُّكُوعِ " .

Muhammad bin Bashaar narrated to us, from Yahya bin Sa'eed, from Humaid, from Anas that, He used to raise his hands during the ruku'.

It is Sahih.

Its sanad is Da'eef due to the tadlees of Humaid at-Taweel, but it has other narrations to support it.

Hadith # 86

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسَ , حَدَّثَنَا شُعْبَةُ , حَدَّثَنَا قَتَادَةُ , عَنْ نَصْرِ بْنِ عَاصِمٍ , عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ ، قَالَ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْفَعُ يَدَيْهِ إِذَا كَبَّرَ , وَإِذَا رَكَعَ , وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ حِذَاءَ أُذُنَيْهِ "

Aadam bin Abi Ayaas narrated to us, Shu'bah narrated to us, Qatadah narrated to us, from Nasr bin Aasim, from Maalik bin Huwairath, he said: "The Prophet (peace be upon him) used to raise his hands up to his ears, when saying Takbeer, and when going to ruku', and (also) when raising his head from ruku'."

It is Sahih.

وقال البخاري

. وَالَّذِي يَقُولُ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْفَعُ يَدَيْهِ عِنْدَ الرُّكُوعِ , وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ , وَمَا زَادَ عَلَى ذَلِكَ ، أَبُو حُمَيْدٍ فِي عَشَرَةٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْفَعُ يَدَيْهِ إِذَا قَامَ مِنَ السَّجْدَتَيْنِ كُلُّهُ صَحِيحٌ ، لأَنَّهُمْ لَمْ يَحْكُوا صَلاةً , وَاحِدَةً فَيَخْتَلِفُوا فِي تِلْكَ الصَّلاةِ بِعَيْنِهَا مَعَ أَنَّهُ لا اخْتِلافَ فِي ذَلِكَ ، إِنَّمَا زَادَ بَعْضُهُمْ عَلَى بَعْضٍ , وَالزِّيَادَةُ مَقْبُولَةٌ مِنْ أَهْلِ الْعِلْمِ .

وَالَّذِي قَالَ أَبُو بَكْرِ بْنُ عَيَّاشٍ ، عَنْ حُصَيْنٍ ، عَنْ مُجَاهِدٍ ، قَالَ : " مَا رَأَيْتُ ابْنَ عُمَرَ يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنَ الصَّلاةِ إِلا فِي التَّكْبِيرَةِ الأُولَى ".

فَقَدْ خُولِفَ فِي ذَلِكَ ، عَنْ مُجَاهِدٍ ، قَالَ وَكِيعٌ ، عَنِ الرَّبِيعِ بْنِ صُبَيْحٍ ، قَالَ : رَأَيْتُ مُجَاهِدًا ، يَرْفَعُ يَدَيْهِ وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ , عَنِ الرَّبِيعِ : " رَأَيْتُ مُجَاهِدًا ، يَرْفَعُ يَدَيْهِ إِذَا رَكَعَ , وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ ".

وَقَالَ جَرِيرٌ ، عَنْ لَيْثٍ ، عَنْ مُجَاهِدٍ : " أَنَّهُ كَانَ يَرْفَعُ يَدَيْهِ ".

وَهَذَا أَحْفَظُ عِنْدَ أَهْلِ الْعِلْمِ.

قَالَ صَدَقَةُ : إِنَّ الَّذِي يَرْوِي حَدِيثَ مُجَاهِدٍ ، عَنِ ابْنِ عُمَرَ ، أَنَّهُ " لَمْ يَرْفَعْ يَدَيْهِ إِلا فِي أَوَّلِ تَكْبِيرَةٍ " كَانَ صَاحِبُهُ قَدْ تَغَيَّرَ بِأُخْرَةٍ , وَالَّذِي رَوَاهُ الرَّبِيعُ , وَاللَّيْثُ أَوْلَى مَعَ أَنَّ طَاوُسًا , وَسَالِمًا , وَنَافِعًا , وَأَبَا الزُّبَيْرِ , وَمُحَارِبَ بْنَ دِثَارٍ , وَغَيْرَهُمْ ، قَالُوا : رَأَيْنَا ابْنَ عُمَرَ يَرْفَعُ يَدَيْهِ إِذَا كَبَّرَ , وَإِذَا رَكَعَ.

Imam Bukhari said:
And those who say that Prophet (peace be upon him) used to raise his hands when he used to go to ruku' and when he used to raise his head from ruku', and on this, the words that were added by Abu Humaid among the ten companions that, when the prophet (peace be upon him)

used to stand up after two sujud (rakahs) he used to raise his hands. All of this is Sahih, because they only didn't informed about one prayer (for ex: One rakah of witr), so that they could be considered discrepant on this prayer, therefore, there is no difference of opinion on this. Some (who heard more words or saw more actions) added on (to the narrations of) some; and according to the scolars, the addition (of a siqqah) is acceptable.

And (the narration) that Abu Bakr bin Ayyash has narrated from Husain, from Mujahid that, "I didn't see Ibn Umar doing rafa yadain in prayer except in the first Takbeer" then in this (narration), the opposition (of Abu Bakr bin Ayyash) from Mujahid is present. **(1)**

Wakee' has narrated form Rabee' bin Sabeeh' that: "I have seen Mujahid doing rafa yadain when he used to do ruku, and when he used to raise his head from ruku'. **(2)**

And Jareer has narrated from Layth (bin abi Slaeem), and he has narrated from Mujahid that, "he used to do rafa yadain", and according to the scholars this is preserved. **(3)**

Sadqa (bin al-Fadhal) said: One who narrated this hadith from Mujahid from Ibn Umar that, he did not used to do rafa yadain except in the first Takbeer, (then) Its narrator (Abu Bakr bin Ayyash) had (his memory) deteriorated at the end of his life.

And that which Rabee' (bin Sabeeh) and Layth (bin Abi Saleem) have narrated is more authentic.
Furthermore; Tawoos, Saalim, Naafi', Abul-Zubair, and Muharib bin Dathar etc have said: "we saw Ibn Umar doing rafa yadain when saying Takbeer and when doing ruku'.

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(1): See the comments of Imam Bukhari under Hadith # 13.

(2): See Hadith # 57.

(3): See Hadith # 53.

Hadith # 87

قَالَ مُبَشِّرُ بْنُ إِسْمَاعِيلَ : حَدَّثَنَا تَمَّامُ بْنُ نَجِيحٍ ، قَالَ : " نَزَلَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ عَلَى بَابِ حَلَبَ فَقَالُوا : انْطَلِقُوا بِنَا نَشْهَدُ الصَّلاةَ مَعَ أَمِيرِ الْمُؤْمِنِينَ فَصَلَّى بِنَا الظُّهْرَ , وَالْعَصْرَ , وَرَأَيْتُهُ يَرْفَعُ يَدَيْهِ حِينَ يَرْكَعُ ".

Mubashar bin Isma'eel said: Tammam bin Najeeh' narrated to us, he said: Umar bin Abdul Azeez came to the door of Halb and said: Take me! I will pray with the Ameer ul-Mo'mineen, so then they led the prayer of Dhuhr and 'Asr, and I saw them they'd raise their hands whenever they did the ruku

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Its Isnad is Da'eef.

Tammam bin Najeeh' is Da'eef according to the Jumhoor of Muhadditheen. The phrase "and said: Take me!" is an addition of his. Wallahu a'lam.

Note: Hafidh Abul-Hajjaj Al-Mizzi has narrated the same narration with reference to Imam Bukhari. [Tahdheeb al-Kamaal (212/3)]

Hadith # 88

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ , أَنْبَأَنَا عَبْدُ اللَّهِ , أَنْبَأَنَا يُونُسُ , عَنِ الزُّهْرِيِّ , عَنْ سَالِمٌ , عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ , قَالَ : رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ فِي الصَّلاةِ يَرْفَعُ يَدَيْهِ حَتَّى يَكُونَا حَذْوَ مَنْكِبَيْهِ , وَكَانَ يَفْعَلُ ذَلِكَ حِينَ يُكَبِّرُ لِلرُّكُوعِ , وَيَفْعَلُ ذَلِكَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ ، وَيَقُولُ : " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ , وَلا يَفْعَلُ ذَلِكَ فِي السُّجُودِ " .

Muhammad bin Maqatil narrated to us, Abdullah (bin al-Mubarak) informed us, Yunus (bin Yazeed al-Aili) informed us, from Zuhri, from Saalim, from Abdullah bin Umar, he said: I saw the Messenger of Allah صلى الله عليه وآله وسلم, when he stood to pray, raised his hands until they were in level with his shoulders. He did that when he said the Takbir before bowing, and he did that (again) when he raised his head from bowing and said: 'Sami' Allahu liman Hamidah (Allah hears those who praise Him).' But he did not do that during the prostration."

It is Sahih.

Imam Bukhari has also narrated it in Sahih Bukhari (736) from Muhammad bin Maqatil.

Hadith # 89

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ , حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ , عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ ، قَالَ : " رَأَيْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ ، يَرْفَعُ يَدَيْهِ بَيْنَ السَّجْدَتَيْنِ " ,

وَحَدِيثُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْلَى .

Moosa bin Isma'eel narrated to us, Hammad bin Salamah narrated to us, from Yahya bin Abi Ishaaq, he said: " I saw Anas bin Maalik (may Allah be pleased with him), he was raising his hands between the two prostrations." (1)

(Imam Bukhari said) And the Hadith of the prophet (peace be upon him) is more authentic.

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(1): Its Isnad is Sahih.

Two prostrations mean "Two Rakahs", (See Hadith # 1) and these two rakahs are the second and the third ones. Therefore, from this Narration we came to know that when Anas used to stand up after two rakahs he used to raise his hands. From this Tatbeeq (Adjustage) there remains no contradiction between the Marfoo' Ahadeeth and this Athar. Doing Tatbeeq in the Marfoo' Ahadeeth and the narrations of Sahaba is correct.

Hadith # 90

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ , حَدَّثَنَا سُفْيَانُ , حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ , عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ ، قَالَ : " سُنَّةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَقُّ أَنْ تُتَّبَعَ ".

Ali bin Abdullah narrated to us, Sufyan (bin Uyainah) narrated to us, Umro bin Dinaar narrated to us, from Saalim bin Abdullah, he said: "The Sunnah of the Prophet (peace be upon him) is more deserving to be followed."

Its Isnad is Sahih

Hadith # 91

حَدَّثَنَا قُتَيْبَةُ , حَدَّثَنَا سُفْيَانُ , عَنْ عَبْدِ الْكَرِيمِ , عَنْ مُجَاهِدٍ ، قَالَ : " لَيْسَ أَحَدٌ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلا يُؤْخَذُ مِنْ قَوْلِهِ , وَيُتْرَكُ إِلا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ".

Qutaibah (bin Sa'd) narrated to us, Sufyan narrated to us, from Abdul Kareem, from Mujahid, he said: "There is no one after the Prophet (peace be upon him), except that his saying can be accepted and can be rejected." (meaning: Every saying of the prophet (peace be upon him) will be followed))

It is Da'eef.

Even though in this Isnad, the" An-ana" of Sufyan bin Uyainah is present, but Ibn Abi Najeeh has narrated the same narration from Mujahid [ref: Al-Ahkaam la Ibn Hazam 157/1]. The generality of Quran-o-Sunnah and Athaar-e-Salaf is also in accordance with it.

Hadith # 92

حَدَّثَنَا فُدَيْكُ بْنُ سُلَيْمَانَ أَبُو عِيسَى ، قَالَ : سَأَلْتُ الأَوْزَاعِيَّ ، قُلْتُ : يَا أَبَا عَمْرٍو ، مَا تَقُولُ فِي رَفْعِ الأَيْدِي مَعَ كُلِّ تَكْبِيرَةٍ , وَهُوَ قَائِمٌ فِي الصَّلاةِ ؟ قَالَ : " ذَلِكَ الأَمْرُ الأَوَّلُ ".

وَسُئِلَ الأَوْزَاعِيُّ وَأَنَا أَسْمَعُ عَنِ الإِيمَانِ ، فَقَالَ : " الإِيمَانُ يَزِيدُ , وَيَنْقُصُ فَمَنْ زَعَمَ أَنَّ الإِيمَانَ لا يَزِيدُ , وَلا يَنْقُصُ فَهُوَ صَاحِبُ بِدْعَةٍ فَاحْذَرُوهُ ".

Fudaik bin Suleman Abu Eesa narrated to us, he said: I asked Al-Awzaa'I, I said: "O Abu Umro! What do you say about doing rafa yadain with every Takbeer when one is standing in the prayer? He said: This is the first Amar/Action. (Meaning this is the action of our Salaf from back then)

And Awzaa'I was asked about Eeman (Faith), and I was listening, so he said: "Eeman increases and decreases so whoever thinks that Eeman doesn't increase or decrease then that person is a Bid'ati (Innovator), stay away from him."

It is Hasan.

Note: What is meant by this saying of Imam Awzaa'I: "This is the first action" is that, it is the action from the time or era before. From this we came to know that, from the period of the prophet (peace be upon him) to the period of Imam Awzaa'I, the practice of rafa yadain had been acted upon. What is meant by "Every Takbeer" is that of the starting of prayer, Takbeer of ruku, and the rafa yadain of funerals.

Hadith # 93

حَدَّثَنَا مُحَمَّدُ بْنُ عَرْعَرَةَ , حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ ، قَالَ : سَمِعْتُ نَافِعًا ، قَالَ : " كَانَ ابْنُ عُمَرَ إِذَا كَبَّرَ عَلَى الْجَنَازَةِ يَرْفَعُ يَدَيْهِ " .

Muhammad bin 'ArArah narrated to us, Jareer bin Haazim narrated to us, he said: I heard Naafi', he said: "Ibn Umar used to raise his hands whenever he said takbeer on Funeral.

Its Isnad is Sahih, This narration is also narrated as a Marfoo' narration. (Nasb ur-Rayaa 285/2)

Hadith # 94

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ , حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ , قَالَ : سَمِعْتُ عُبَيْدَ اللَّهِ , عَنْ نَافِعٍ , عَنِ ابْنِ عُمَرَ , أَنَّهُ كَانَ " يَرْفَعُ يَدَيْهِ فِي كُلِّ تَكْبِيرَةٍ عَلَى الْجَنَازَةِ , وَإِذَا قَامَ مِنَ الرَّكْعَتَيْنِ " .

Ali bin Abdullah narrated to us, Abdullah bin Idrees narrated to us, he said: I heard Ubaidullah (narrating) from Naafi', from Ibn Umar that, Verily he used to raise his hands with every Takbeer of Funeral Prayer, and (he also used to do it) when standing up after two rakahs.

It is Sahih.

Ibn Abi Shaibah (296/3) and Baihaqi (44/4) has also narrated it from Abdullah bin Idrees.

Note # 1: The Narration of Abdullah al-Umri from Naafi is always Saalih (Hasan). See: Tahdheeb at-Tahdheeb. Therefore this narration is Hasan.

Note # 2: This narration has many other authentic Shawahid.

Hadith # 95

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ ، حَدَّثَنَا زُهَيْرٌ , حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ ، أَنَّ نَافِعًا أَخْبَرَهُ ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ " إِذَا صَلَّى عَلَى الْجِنَازَةِ رَفَعَ يَدَيْهِ " .

Ahmad bin Yunus narrated to us, Zuhair narrated to us, Yahya bin Sa'eed narrated to us, Verily Naafi' informed him, Verily Abdullah bin Umar used to raise his hands whenever he prayed the funeral prayer.

Its Isnad is Sahih.

This narration is narrated in Musannaf Ibn Abi Shaibah (297/3) with the sanad of Yahya bin Sa'eed al-Qattan.

Note # 1: In the real Qalmi Nuskha Zahiriya, "Haddathana Ahmed bin Yunus" is present, while in the Indian Nuskha "Qala Ahmed bin Yunus" is present.

Note # 2: The Samaa' (Hearing) of Imam Bukhari from Ahmed bin Yunus is Sahih and Proven.

Hadith # 96

حَدَّثَنَا أَبُو الْوَلِيدِ , حَدَّثَنَا عُمَرُ بْنُ أَبِي زَائِدَةَ ، قَالَ " رَأَيْتُ قَيْسَ بْنَ أَبِي حَازِمٍ كَبَّرَ عَلَى جَنَازَةٍ فَرَفَعَ يَدَيْهِ فِي كُلِّ تَكْبِيرَةٍ ".

Abul Waleed narrated to us, Umar bin Abi Zaidah narrated to us, I saw Qais bin Abi Haazim, he said the takbeer on the funeral and raised his hands with every Takbeer.

Its Isnad is Sahih.

This narration is also present in Musannaf Ibn Abi Shaibah (296/3) with the Sanad of Umer bin Abi Zaidah.

Hadith # 97

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ , حَدَّثَنَا أَبُو مَعْشَرٍ يُوسُفُ الْبَرَاءُ ، حَدَّثَنَا مُوسَى بْنِ دِهْقَانَ ، قَالَ : " رَأَيْتُ أَبَانَ بْنَ عُثْمَانَ يُصَلِّي عَلَى الْجَنَازَةِ فَكَبَّرَ أَرْبَعًا يَرْفَعُ يَدَيْهِ فِي أَوَّلِ التَّكْبِيرَةِ ".

Muhammad bin Abi Bakr al-Muqaddimi narrated to us, Abu Ma'shar Yusuf Al-Baraa' narrated to us, Moosa bin Dahqaan narrated to us, he said: I saw Abaan bin Uthmaan praying on a funeral, so he recited four Takbeers; he was doing rafa yadain with every takbeer.

Its Isnad is Da'eef.

Moosa bin Dahqaan is a Da'eef narrator, see Tahdheeb at-Tahdheeb etc.

Hadith # 98

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ , وَإِبْرَاهِيمُ بْنُ الْمُنْذِرِ ، قَالا : حَدَّثَنَا مَعْنُ بْنُ عِيسَى , حَدَّثَنَا أَبُو الْغُصْنِ ، قَالَ : " رَأَيْتُ نَافِعَ بْنَ جُبَيْرٍ يَرْفَعُ يَدَيْهِ مَعَ كُلِّ تَكْبِيرَةٍ عَلَى الْجَنَازَةِ ".

Ali bin Abdullah and Ibraheem bin al-Mundhir narrated to us, he said: Ma'n bin Eesa narrated to us, Abul-Ghusn narrated to us, he said: I saw Naafi' bin Jubair, he did rafa yadain with every takbeer of Janazah.

Its Isnad is Hasan.

Hadith # 99

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى , حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ , قَالَ : سَمِعْتُ الأَوْزَاعِيَّ , عَنْ غَيْلانَ بْنِ أَنَسٍ ، قَالَ : " رَأَيْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَرْفَعُ يَدَيْهِ مَعَ كُلِّ تَكْبِيرَةٍ عَلَى الْجَنَازَةِ ".

Muhammad bin al-Muthni narrated to us, Al-Waleed bin Muslim narrated to us, he said: I heard Al-Awzaa'I, from Ghailan bin Anas, he said: "I saw Umar bin Abdul Azeez; he did rafa yadain with every takbeer of Janazah.

Its Isnad is Da'eef.

Imam Ibn Abi Shaibah (496/3) has also narrated it from the sanad of Imam Awzaa'i. Ghailan bin Anas is a Majhul ul-Haal narrator. A Group has narrated from him, and except Imam Ibn HIbban, no one declared him Siqqah.

Hadith # 100

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ , حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلاءِ ، قَالَ : " رَأَيْتُ مَكْحُولا صَلَّى عَلَى جَنَازَةٍ وَكَبَّرَ عَلَيْهَا أَرْبَعًا وَيَرْفَعُ يَدَيْهِ مَعَ كُلِّ تَكْبِيرَةٍ ".

Ali bin Abdullah narrated to us, Zaid bin Hubaab narrated to us, Abdullah bin al-A'laa narrated to us, I saw Makhool praying on a funeral, so he recited four Takbeers; and he was doing rafa yadain with every takbeer.

Its Isnad is Hasan.

Hadith # 101

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ , حَدَّثَنَا أَبُو مُصْعَبٍ صَالِحُ بْنُ عُبَيْدٍ ، قَالَ : " رَأَيْتُ وَهْبَ بْنَ مُنَبِّهٍ يَمْشِي مَعَ جِنَازَةٍ فَكَبَّرَ أَرْبَعًا يَرْفَعُ يَدَيْهِ مَعَ كُلِّ تَكْبِيرَةٍ ".

Ali bin Abdullah narrated to us, Abu Mus'ab Saalih bin Ubaid narrated to us, he said: "I saw Wahb bin Munabbah going along with a Janazah then they said four Takbeers, and raised their hands with every takbeer.

Its Isnad is Da'eef.

Saalih bin Ubaid is a Mjahul ul-Haal narrator, and no one except Ibn HIbban has declrared him Siqqah. Imam Abu Haatim ar-Raazi, and Dhahabi has declared him Majhul.

Hadith # 102

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ , أَنْبَأَنَا عَبْدُ الرَّزَّاقِ , أَنْبَأَنَا مَعْمَرٌ , عَنِ الزُّهْرِيِّ ، أَنَّهُ كَانَ " يَرْفَعُ مَعَ كُلِّ تَكْبِيرَةٍ عَلَى الْجَنَازَةِ ".

Ali bin Abdullah narrated to us, Abdur-Razzaq informed us, Ma'mar (bin Raashid) informed us, from Al-Zuhri, Verily he used to raise his hands with every takbeer in the Funeral.

It Isnad is Sahih.

This narration is present in Musannaf Abdur-Razzaq (469/2) with other words. Imam Abdur-Razzaq said: “Our (the Muhadditheen) action is accordance to it”.

The wordings of both Juz Rafa Yadain and Musannaf Abdur-Razzaq are Sahih. Walhamdulillah.

Hadith # 103

قَالَ وَكِيعٌ ، عَنْ سُفْيَانَ , عَنْ حَمَّادٍ : سَأَلْتُ إِبْرَاهِيمَ ، فَقَالَ : " يَرْفَعُ يَدَيْهِ فِي أَوَّلِ التَّكْبِيرَةِ " ،

وَخَالَفَهُ مُحَمَّدُ بْنُ جَابِرٍ ، عَنْ حَمَّادٍ ، عَنْ إِبْرَاهِيمَ ، عَنْ عَلْقَمَةَ ، عَنْ عَبْدِ اللَّهِ ، أَنَّ أَبَا بَكْرٍ , وَعُمَرَ ، رَضِيَ اللَّهُ عَنْهُمَا ,

وقال البخاري

وَحَدِيثُ الثَّوْرِيِّ أَصَحُّ عِنْدَ أَهْلِ الْعِلْمِ مَعَ أَنَّهُ قَدْ رُوِيَ ، عَنْ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَيْرِ وَجْهٍ ، أَنَّهُ رَفَعَ يَدَيْهِ.

Wakee’ said, from Sufyaan (ath-Thawri), from Hammad (bin Abi Suleman): I asked Ibraheem (Al-Nakha’i), so he said: “Rafa yadain should be done in the first Takbeer”

Its Isnad is Da’eef.

Its Narrator Sufyan Ath-Thawri, despite being an excellent Siqqah Imam, is also a Mudallis, and his affirmation on hearing this hadith is not present.

Muhammad bin Jaabir has opposed (Sufyan Thawri), from Hammad, from Ibraheem, from Alqamah, from Abdullah, Verily Abu Bakr and Umar (did not used to do rafa yadain)

This narration is very weak.

Its Narrator Muhammad bin Jaabir according to the Jumhoor is Da'eef. His memory deteriorated at the end of his life. This Narration of Muhammad bin Jaabir has been declared to be Munkar by the Imam of Ahle-Sunnat Ahmed bin Hanbal, and rejected this narration very strictly (Kitab al-Illal, Vol 1, Pg 144).

Imam Bukhari said:
The Hadith of Ath-Thawri is more authentic according to the people of Knowledge (than the Hadith of Muhammad bin Jaabir who is Da'eef), Moreover, It is narrated from Umar with several chains that the Prophet (peace be upon him) did rafa yadain.

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى ، قَالَ عَلِيٌّ : " مَا رَأَيْتُ أَحَدًا مِنْ مَشْيَخَتِنَا إِلا يَرْفَعُ يَدَيْهِ فِي الصَّلاةِ " ، قُلْتُ لَهُ : " سُفْيَانُ كَانَ يَرْفَعُ يَدَيْهِ ؟ قَالَ : نَعَمْ ".

قَالَ أَحْمَدُ بْنُ حَنْبَلٍ : " رَأَيْتُ مُعْتَمِرًا , وَيَحْيَى بْنَ سَعِيدٍ , وَعَبْدَ الرَّحْمَنِ , وَإِسْمَاعِيلَ يَرْفَعُونَ أَيْدِيَهُمْ عِنْدَ الرُّكُوعِ , وَإِذَا رَفَعُوا رُءُوسَهُمْ ".

Muhammad bin Yahya narrated to us, (that) Ali (al-Madini) said: All the teachers that I have seen used to do rafa yadain in prayer, (Imam Bukhari said) I said to him: “Did Sufyan (bin Uyainah) do rafa yadain? He said: Yes”

Ahmed bin Hanbal said: I saw Ma’tamar, Yahya bin Sa’eed, Abdur-Rehman, and Isma’eel, they used to raise their hands with ruku’, and (also) when they raised their heads after ruku’.

It is Sahih. The Sanad of all these athaar is Sahih.

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ , حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ , عَنِ الأَشْعَثِ ، قَالَ : " كَانَ الْحَسَنُ يَرْفَعُ يَدَيْهِ فِي كُلِّ تَكْبِيرَةٍ عَلَى الْجَنَازَةِ " . .

Ali bin Abdullah narrated to us, Ibn Abi Adi narrated to us, from Al-Asha’th, he said: Al-Hasan (Al-Basri) used to raise his hands with every takbeer of Janazah (Funeral).

Its Isnad is Sahih.

Juz Rafa Yadain is now finished. All the praises are due to Allah, and May Allah’s peace and Blessings be upon our beloved Prophet Muhammad (peace be upon him), his Family,

his companions, and on all of the Tabi'een, until the day of Judgement.
This (book) is taken from the Nuskha which was copied from the letter of Hafidh Ibn Hajr Al-Asqalani. (The Naasikh) said: I saw these words written at the end of this (Letter) that: Abul-Fadhal Ahmad bin Ali bin Muhammad Al-Shafi'I Al-Asqalani, Famous as, Ibn Hajr wrote this (Nuskha) for himself. (May Allah have mercy upon him).
